UNITY

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Peace Be Unto You

Healing & Prosperity Thoughts

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AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

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Health and Prosperity

TRUTH RADIATES LIGHT

CHARLES FILLMORE

ALTHOUGH Paul did not demonstrate complete overcoming, as Jesus did, he saw in man as a mystery the truth that had been lost sight of for "ages and generations . . . which is Christ in you, the hope of glory." We are urged by both Jesus and Paul to glorify God in our body. The body is the fruit of the mind, therefore we must become better acquainted with our mind and especially with the supermind.

The fact is that the entire theme of the Bible is man and his various states of mind, represented as persons, tents, tabernacles, temples. In Exodus we read, "Let them make me a sanctuary, that I may dwell among them." It is explained that this sanctuary was to be the meeting place and eventually the dwelling place of Jehovah. Jehovah means the I AM, which is also the meaning of the Christ or the super-

mind. Where in all the universe can man meet t
supermind save in his own mind and body?

We are then compelled to conclude that t
Tabernacle of the Israelites and the Temple of So
mon are symbols of man's body, the real meeti
place of Jehovah.

Paul says, "We are a temple of the living Go
even as God said, I will dwell in them, and wa
in them."

When Solomon was preparing to build t
Temple he soliloquized, "But who is able to bu
him a house, seeing heaven and the heaven of heave
cannot contain him? who am I then, that I shou
build him a house, save only to burn incense befo
him?" The burning of incense in the house of Jehov
represents the spiritualization of the fine essen
of the body through adoration and exalted though
When our mind is lifted up in meditation and pra
the whole body glows with spiritual light.

This spiritual light transcends in glory all t
laws of matter and intellect. Even Moses could n
enter the Tabernacle when it was aglow with t
transcendent light.

It is written that the Israelites did not go forwa
on days when the cloud remained over the Tab
nacle, but when the cloud was taken up they w
forward. This means that there is no soul progr
for man when his body is under the shadow o
"clouded" mind, but when the cloud is remov
there is an upward and forward movement of t
whole consciousness (all the people).

We are warned against the effect of thoug
that are against or opposed to the commandme

Jehovah. When we murmur and complain we oud our mind, and Divine Mind cannot reach us help us. Then we usually loaf until something rns up that causes us to think on happier things, hen we go forward again.

Instead of giving up to circumstances and outer ents we should remember that we are all very close a kingdom of mind that would make us always ppy and successful if we would cultivate it and ake it and its laws a vital part of our life. "The y of Jehovah is your strength."

You ask, "How can I feel the joy of the Lord hen I am poor, or sick, or unhappy?"

Jesus Christ said, "Come unto me, all ye that labor d are heavy laden, and I will give you rest."

Here is the first step in getting out of the mental oud that obscures the light of the Spirit. Take the omises of Jesus as literally and spiritually true. ght in the midst of the most desperate situation e can proclaim the presence and power of Christ, d that is the first mental move in dissolving the rkness. You cannot think of Jesus without a feeling freedom and light. Jesus taught freedom from ortality and proclaimed His glory so persistently at He energized our thought atmosphere into ght. This light is Spirit power, and it can be seen d felt by anyone who will call upon the name rist and expect it to raise him quickly out of pression and negative states of mind into the wer and zeal of an overcomer through Christ.

The Scriptures recite that when Moses came wn from Mount Sinai with the Ten Commandents his face shone so brilliantly that the Children

of Israel and even Aaron, his own brother, v
afraid to come near him until he put a veil over
face. The original Hebrew says his face sent f
beams or horns of light.

The Vulgate says that Moses had "a hor
face"; which Michelangelo took literally, in
statue of Moses representing him with a pai
horns projecting from the head. Thus we see
ludicrous effect of reading the Bible according
the letter.

Our men of science have experimented with
brain in action, and they tell us that it is true
we radiate beams when we think. The force of t
beams has been measured.

Here we have further confirmation of the m
statements in the Bible that have been taken
ridiculous and unbelievable or as miracles.

Persons who spend much time in prayer
meditate a great deal on spiritual things dev
the same type of face that Moses is said to have
We say of them that their faces fairly shine w
they talk about God and His love. John saw Jesu
the island of Patmos, and he says, "His countena
was as the sun shineth in his strength."

I have witnessed this radiance in the faces
Truth teachers hundreds of times. I well remem
one class lesson during which the teacher becam
eloquent that beams of light shot forth from
head and tongues of fire flashed through the ro
very like those which were witnessed when the
lowers of Jesus were gathered in Jerusalem.

We now know that fervent words expre
prayer and song and eloquent proclamations of s

al truth release the millions of electrons in our in cells and through them blend like chords of ntal music with the Mind universal.

This tendency on our part to analyze and scienti-lly dissect the many supposed miracles recorded in Bible is often regarded as sacrilegious, or at least making commonplaces of some of the very spec-ular incidents recorded in Scripture.

In every age preceding this the priesthood has ored under the delusion that the common people ld not understand the real meaning of life and t they should therefore be kept in ignorance of its er sources; also that the people could not be sted with sacred truths, that imparting such truths hem was like casting pearls before swine.

But now science is delving into hidden things, l it is found that they all arise in and are sus-ed by universal principles that are open to all n who seek to know and apply them.

So the time has arrived when all shall know the th, from the greatest even unto the least. Of rse there are many sides to Truth. What we mean Truth is concerned with the great fundamental stions that have always perplexed and at the e time engaged the profoundest attention of n: What is character of God? How does God ate? What is the real character of man, and what tion does he bear to his source? What is the mate destiny of man and the universe?

These are some of the fundamental questions t meet us at every turn. They have been answered both philosophers and priests in every age, yet y still remain largely unanswered in the popular

estimation. Of course the priests think they have th answer, but they offer no proof save that of inspir tion.

The philosophers and scientists are not satisfie with the answers of the inspired. They want fact and they are testing the seen and the unseen fo forces that respond to certain laws without variatio or deviation. They claim that the theological expl nation of creation by Moses and the location an description of the kingdom of heaven by Jesus a not specific enough and cannot be definitely an scientifically proved; all of which is approximatel true. Our popular religion does not attempt to ha monize its fundamental facts with the findings o science, and in its ignorance it fights science an thinks it is trying to destroy the faith of the peop in things spiritual.

To anyone who will search for the science i religion and the religion in science the patent fa is that they harmonize and prove each other. Th point of unity is the Spirit-mind common to both. S long as religion assumes that the Spirit that creat and sustains man and the universe can be cajole and by prayer or any other appeal can be induced t change its laws, it cannot hope to be recognized b those who know that unchangeable law rules ever where and in everything.

Again, so long as science ignores the princip of intelligence in the evolutionary and directive forc of man and the universe, just so long will it fail understand religion and the power of thought in th changes that are constantly taking place in the worl visible and invisible.

Happiness Is Good for You!

KATHLEEN W. WELCH

And these things write we unto you, that your joy may be full.

THE ABOVE TITLE was suggested by a movie I saw. It was a comedy, and one of the players repeated many times, "Happiness is good for you!" It was intended only as a joke, but it started a train of thought that finally resulted in this article.

There is in the Bible no command of greater importance, nor one more often repeated or less heeded, than the command to "rejoice and be glad." The Old Testament is filled with such verses as "rejoice in the Lord," "Praise ye the Lord," "Be ye glad and rejoice for ever in that which I create," "Delight thyself also in Jehovah," and the like, and in the New Testament such sayings as "Not only so, but we also rejoice in God through our Lord Jesus Christ"; "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full"; "I came that they may have life, and may have *it* abundantly," and many others. Yet comparatively few people can be said to live constantly in the "happiness and joy of the Lord." Many have flashes of perception when their heart for a moment is filled with love and joy and a feeling that it is good to be alive, but how many are able to sustain this feeling until it becomes a habit of everyday living?

Christianity, the gospel of love, should surely be the happiest religion in the world. Many have found it so, but many others either consciously or unconsciously still think of Jesus as "a man of sorrows" and of a religious life as one of sacrifice and cross-bearing. Too many still think that a spiritual life is one in which practically all joys and pleasures of life are taboo.

Oh, for the ability to make every Christian in this world constantly see Jesus smiling in tenderness at little children, laughingly entering into the festivities and gaieties of His friends, and His face shining with the radiance of Easter morning when He had triumphed over death! But in the minds of many people His persecution, trial, and crucifixion overshadow to a great extent the blessings, vital love, joy, and shining, radiant overcoming of that victorious life. Too many Christians still seem to think that it is wrong to enjoy things, to be free, happy, gay, to have fun and laughter. Religion to them is always serious, sedate, and very, very prim.

I do not think that this is what Jesus intended at all. He wishes and expects you and me to be happy, fun-loving, full of life and laughter. "Except ye turn and become as little children, ye shall in no wise enter the kingdom of heaven," He said. I am quite sure that He is saying to every one of us today: "Happiness is good for you! My gospel is good news, the gospel of freedom, joy, and vital, flowing life, of fetters broken, of health restored, of fear overcome, of inhibitions dissolved, and of talents and abilities uncovered and brought out into the light of usefulness and service. Rejoice and be glad that you

re a Christian! Happiness is what I expect of you!"

You find these injunctions difficult to live up to? 'ou have loved ones away from home and are lonely nd anxious? You try to be cheerful and to get that eeling of joy, but in spite of this you are depressed great deal of the time? If this is so, do you know vhat has happened? You have forgotten to be thankul! You have forgotten that you are companioned y a Father who loves you, and that your indwelling hrist is never absent but always with you as your omforter and friend. You have forgotten to let gratude flow through you. A thankful man is a happy nan. He cannot be grateful and depressed at one and ne same time. It is impossible. If you get out of bed n the morning consciously grateful for the things vith which you are blessed, you have started on a appy day. If you remember to give thanks several imes through the day, not only for present blessings ut for future ones, allowing a feeling of gratitude nd love to flow through your whole being, you will nd at night that you have had a happy, cheerful, nteresting, and successful day.

"To them that love God all things work together or good." In that brief passage you have the uniersality, the activity, the harmony and beneficence f God's government; and you are God's creation nd are governed by Him. "All things"! No experince however difficult, disturbing, or tragic but can e transformed into a lesson and blessing by turning over to God and His love and wisdom. This governnent has no uncertain purpose, no doubtful issue, nly the calm, settled, constant, powerful purpose, f eternal love. In the loving care of the Lord of

the universe and under the ever-guiding influenc of the indwelling Christ the humblest child of Go is secure. "The eternal God *is thy* refuge, and under neath *are* the everlasting arms." God is able at al times to raise you up out of the clouds of worldl hurts and disillusionments and fears into the sun shine of His love. But you have to meet Him half way, and you can do this by remembering to be thank ful. That starts the raising process. You can fee yourself becoming lighter in heart and mind jus as soon as you start giving thanks. Jesus worke wonders with this formula. He knew the spiritua power invoked by gratitude and recognition of Hi Father's presence and power, yes, even to the raisin of the dead! His followers must make of this grat tude and praise a habit. A day filled with it is success and a gain. A day without it is a loss, eve though materially it may seem to be a success.

Following are a few rules that, if put into dail practice, will lead to more of that happiness whic is so good for you.

1. Get it into your head and heart and religiou creed that it is right for you to enjoy things; tha Jesus taught enjoyment of all wholesome activitie He used children as an example of the way to b carefree and happy and to enjoy life. Remind you self frequently that God loves you and approves c what you do. You won't go far wrong if you a claiming this approval! Don't allow yourself to fe either inferior or superior. Do all to the glory of Go and know that "with God [through you] all thin are possible." His courage is your courage, His pow is your power, His faith your faith, His vision yo

vision, His strength your strength. For are you not created in His image?

2. Make a mental list of all the things that God has given you to enjoy and find happiness in. Your home, your family, your garden, your friends, books, piano, pets, and many more; then consciously learn the art of enjoying them by giving thanks for them.

3. Realize how many beautiful things are free gifts to us, given out of God's great love. Sunrise and sunset, the stars at night, the loveliness of moonlight, the warmth of the sun, all the beauties of nature, mountains, rivers, valleys, oceans, trees, waterfalls, rainbows, and flowers. All these are free to be enjoyed every day of our life. Then there is love, loyalty, sympathy, faith, understanding, generosity, whether found in ourselves or others—oh, so much for which to be thankful! Learn to pray often: "Thank You, Father, for Your strength, Your courage that leads me through the darkness into the light of Your eternal love. Thank You for the ability You have given me to let this love flow through me out to my fellow men. Thank You for Your nearness, for being a 'lamp unto my feet' and my never-failing source of wisdom. Thank You, Father, for all the things that I may have forgotten to mention."

4. Realize that the greatest of all joys lies in making others happy, in bringing out the best in them, and in helping them to help themselves. The most effective method of accomplishing this is to get the habit of silently blessing people. The simple, silent statement "I behold the Christ in you," will work seeming miracles in harmonizing relationships, bringing happiness to yourself and others, and in-

cidentally raising the whole world a little toward universal peace and understanding. You cannot be happy if you are holding a grudge, being critical, or finding fault with yourself or others. All this separates you from the mind of God, in which your happiness lies. Clear it all away and make room for happiness to flow through from Divine Mind into your consciousness and your heart and you will automatically bless others.

5. Cultivate your ability to see beauty all around you. In people, in nature, in experiences. John Ruskin declared that "there are a dozen men who can talk to one who can think; and a hundred who can think to one who can see." Refuse to see ugliness, imperfection; refuse to entertain fears, anxieties, and doubts. Any or all of these will come into your mind at some time or other. It is no sin to be tempted! It is what you allow yourself to entertain in your thoughts that causes so much trouble, or so much joy, as the case may be. Your choice is whether to entertain the negative or the positively good thoughts, and on your choice hangs your happiness. Insist on seeing only as God sees and you will have a joy-filled and successful life. Then you will see "books in the running brooks, sermons in stones, and good in everything."

6. Learn to not only see beauty but also to give it out, to radiate it. Resolve to be a true witness to the teachings of Jesus. Let others see that you do not serve a hard master, one who expects you to be glum, stiff-backed, or perpetually dignified, but show by your cheerful disposition, your loving wisdom in dealing with others, your willingness to be under-

standing and helpful that you serve a Master who is love; that serving Him is not a penance but a joy. "Ye are the light of the world." Clean and polish up your lantern and "let your light shine"!

7. Remember that happiness must be shared to be real. Selfishness is nearsightedness and sometimes blindness. It has no vision, and "where *there is* no vision, the people perish." It defeats the very ends for which it aims. Christ taught that "it is more blessed to give than to receive." A truly grateful person is always an unselfish one. "Freely ye received, freely give."

Yes, happiness is good for you. Dr. A. A. Willits in a little book published many years ago called "Sunshine" likens a happy, useful life to a singing brook. There is such a brook in a mountain park that I know well. It always sounds so carefree and joyous. It doesn't stop for anything but goes on its happy, active, useful way, giving of itself freely. The trees along its bank drink at its brink and spread their sheltering branches over it. The birds sip of its coolness and sing its praises in the boughs overhead. The cattle come to drink its clear and refreshing water. The ducks come to swim and dive and revel in its sparkling current. Harmony lovers such as you and I listen with pleasure to its music as it flows over the rocks. So it goes along on its beneficent course, blessing and blessed of all. It pours itself generously into the river, holding nothing back, and the river carries it to the sea. Then the clouds bear it all back to the mountains and valleys in rain and dew and the little brook comes into its own again and is happy.

But what happens to the selfish pool? It receives

the rain and dew of heaven but gives not a drop away. It has no outlet, no current of generosity. It becomes stagnant through the retention and accumulation of its waters. Happiness needs circulation; it must be a living, vital stream, ever expanding and touching other lives. This makes for wholesomeness. A blessed circle is the joy that you pass on to others and that comes back to you increased a hundredfold.

Steward Edward White writes that "happiness is the ability to command great moments, to live great moments, to make habitual an inner state of superlative life of which we have experienced only brief and rare and apparently chance visitations." So do not be afraid to be happy, joyful, fun-loving, laughter-loving. Remember that the "yoke" of Christ is not something burdensome and galling but is a device of love and mercy to help you find rest and an easier way to carry the load of everyday living. "My yoke is easy, and my burden is light," He said. God expects you to have the faith that makes you happy; He expects you to trust Him. He knows that happiness is good for you, better than any tonic or pill can possibly be. It is good not only for your body but also for the vitality of your mind and soul.

"If ye know these things, happy are ye if ye do them."

Wait for Jehovah:
Be strong, and let thy heart take courage;
Yea, wait thou for Jehovah.

—THE PSALMIST

Your Life Is an Adventure

JAMES DILLET FREEMAN

SOMETIMES PEOPLE grow afraid of living. They are disappointed in a hope. They fail in an enterprise. They lose something or someone important to them. These losses and disappointments are not small. They would dismay the stoutest heart. But sometimes we let them so overwhelm us that they threaten our very existence or make it seem scarcely worth continuing.

Certainly it is right to want to improve the conditions of our life. It is right to seek the gratification of our desires, better health, more money, more love. It is right to have something to live for and strive for. To be met with a great personal loss or to be frustrated in a worth-while ambition is a painful experience. One of the reasons we pray and study Truth is to help us to eliminate the factors that defeat us and to acquire the qualities of heart and mind that enable us to achieve our ends.

Above all else however we need to learn to live. Few people go through life without suffering disappointments. I have never known anyone who was so much the master of his life that he could predetermine all its events. We need an attitude toward life that will enable us to live bravely and joyously, whatever life may bring us. We need an attitude that will enable us to meet failure and loss with triumph.

Life is made up of victories and defeats. It is not all victory—or all defeat. If we had the power to

determine what would come to us, we should never permit any defeat to enter our life. Yet often what seems like defeat turns out to have been a step on the road to a greater victory. "A man's career comes from God; for who of mankind knows his road?"

The day before Cortez was to sail for America he fell and broke his leg. The ship left without him. Young Cortez must have felt utterly frustrated. But that ship was lost with all hands, while Cortez lived to master an empire.

At thirty-eight Franklin Roosevelt ran for vice-president and was defeated. At thirty-nine he suffered an illness that left his lower limbs permanently paralyzed. What a failure he must have felt himself to be! Yet before he died he had climbed to pinnacles of achievement that few men have reached.

Myrtle Fillmore at thirty was seriously ill with tuberculosis. Her husband Charles was a cripple. They were hard up. They had lost their money in a real-estate crash. Life must have seemed very unsatisfactory. But they were even then finding the ideas that they built into the Unity School of Christianity. They spread those ideas around the earth. At ninety-one Charles Fillmore is an inspiration to everyone who knows him.

Sometimes defeat itself may be victory. I have a friend who decided to become a great singer. He quit his work and went off to study singing. He had always been a frustrated, self-centered, unhappy person. Now frustration increased so that he did not even get started on his career. He seemed unable to apply himself to anything. Finally, ill and desperate he got the inspiration to seek help. For the first time

in his life he came face to face with himself. He uncovered a new world, the world of the human heart and mind.

Had my friend been successful as a singer, he would have found great gratification, but he might have gone on being a frustrated, self-centered, unhappy person. Now he has a new sense of values, a new understanding of human beings, a new peace within himself, a new interest in life worth infinitely more than any outward success could possibly have meant; and he is applying himself to his ambition as he never was able to before. What seemed to be defeat changed the whole course of his life and turned out to be his most important victory.

Seek with an open heart. Seek with an expectant spirit. You may not find what you seek; but hidden in your defeat may be a victory greater than any you have dreamed of, if you can only see and seize upon it. Columbus set out to discover a new route to the Indies. He was frustrated in his hope; he never found it. But he found a new world!

Your happiness and fulfillment do not depend on victory or defeat, on gratification or frustration, on any outer condition.

I know a man who has achieved ambition after ambition. He has gained a great deal of fame and made a great deal of money. He is surrounded by people who admire, even adulate him. He renders rich service. You would think that he would be supremely happy, but he is not. Why not? Because no matter how many ambitions he achieves, he is always unsatisfied.

If you have been thinking that you will be happy

when you get the health you lack, when you make a hundred dollars more a month, when you win the fame you want, quit thinking it. Start living instead. Seek good but seek it now. Right now you can—you must—find fulfillment. You can live the present moment to the full—and that is fulfillment.

To learn to live, to seek satisfaction, to strive for victory but not to defer your good, to extract from the moment all that the moment has to offer you—that is the secret of happiness.

In a lifetime you win victories and you suffer defeats. But you live every moment of each of the twenty-four hours of every day. And if you learn to take from each of those moments—wherever you are, whatever you may be doing—all that it has to offer you, you have learned to live indeed. A single moment may have little to offer, but if you take all, little or much, that every moment has, it will add up to a life rich beyond imagining.

You cannot dictate exactly what is to come to you, but you can know that it will be something new, an experience not exactly like any that anyone has ever had before. You can go to meet it with a spirit of wonder and expectancy in your heart. You can take the good it holds for you and go on to the next experience and the next and the next and live each one to the full. You are on a great adventure, life's adventure. You are exploring the unknown, as every living soul must do.

You do not know what lies ahead. You would not want to know. That is what makes life an adventure. The end of every day may not bring the adventurer to a friendly inn; but he does not forgo the journey

because of that. Finding himself in pain and danger, he may wonder why he started and wish that he were safely home; but he does not turn back. And having won through the danger, he would not have missed it for anything. It becomes the most memorable part of the whole journey.

Sometimes you may be swept with feelings of bitterness and of the futility of life, but the truth is that life is rich and varied, wonderful and strange. Life is the work of a grand and kind intelligence, and it has an order and a meaning beyond our power to see.

Who among us could have laid out the heavens, planned the atom, conceived a star? Who could have dreamed an earth, the cycle of the seasons, the eternal unfoldment of existence? What scientist could have contrived this intricate body? What philosopher could have worked out the laws that govern mind and space? What poet could have thought of love and wonder?

True, there is change, there is uncertainty, there is imperfection. There are hard things to meet. But this is the way humanity has chosen.

Sometimes people try to seal themselves off from life, from fortune and misfortune. You probably know people who are so afraid that they will be hurt that they do not give themselves wholeheartedly to anything or anyone. Occasionally we read in the newspapers of someone who has lived in one room for thirty or forty years and refused to come out of it. Psychosomatic research has revealed that many persons get ill in order to escape having to live the vigorous, responsible life demanded of the healthy.

For all these people the challenge of life has been too much to meet; they prefer a limited, less exacting existence. But most of us are not like that.

Life is for living! Choose to live. You are a member of the human race. It is a race of adventurers. It has chosen the unknown way, the upward way, the way of growth and overcoming. But it is because humanity has dared greatly that it has grown greatly, and only those who challenge the peaks of Truth may hope to rise to their divinity!

If we fashioned our own life, how much we should miss! Columbus would only discover a way to the Indies—never a new world. But life is not ordinary and foreseeable. Life is like a great cathedral or a fairy castle. It is towers and turrets and secret staircases and gargoyles and soaring arches! No two rooms are ever alike. We can go on and on in it forever and never come to an end and never run out of newness. It is as superior to anything we could create as the heavens are superior to a planetarium.

Life is a great adventure, and you are an eternal soul. You have come through an eternity of experiences. Do you face things that are hard? You have faced hard things before now. They did not keep you down. You will go higher yet.

You are divine. You will master everything that you are asked to meet. You will master all the problems of personality and go on to master the problems of the cosmos. You will rise from triumph to triumph, from glory to glory.

You are an eternal soul. You are divine. Your life is an adventure, a triumphant, splendid adventure.

Now That I Understand

A TRUE EXPERIENCE

MAY ROBERTS

ONE EVENING during study hour, in my sophomore year at college, one of my teachers came to my room. She had in her hand a small magazine, which she did not mention at first; she only sat down and began talking in her pleasant way about something interesting that had happened in class that morning. Then she said quietly: "We all have our problems, May, and I have felt for some time that you may have more than your share for a girl of your age." She laid on the table the little magazine. "So I brought this for you to read, and if you like it well enough you will want to subscribe for it. It has helped me more than anything that ever came into my life. Understand, it does not settle your problems for you, it only points the way for you to settle them yourself." Then she went out. I took up the little magazine. On it was the one word UNITY. I glanced through it curiously. Then I began reading, and I did not lay it down before I had read it completely through. That was a turning point in my life. I subscribed for it, I used it, I let it "point the way." But although I allowed UNITY to point the way, I myself made it a long way, whereas it could have been such a short one. Although I was able to adjust myself to my college environment and began making friends, and although I lost the feeling that I was being criticized by everyone and lost my self-pity,

still when I thought of Mabel, my sister-in-law, the bitterness and hatred seemed to deepen. When I was to go back to her home for a short vacation, because my brother Mark wanted me so much, I would begin dreading it for days before I was to leave, and the thought of being with her for several days would actually make me sick.

Then I fell in love with Harry, a professor in the college where I was teaching, and we were married. He was a fine Christian gentleman. Soon after we were married, he found out how I felt toward Mabel, and while he sympathized with me and did not blame me for my feeling toward her, it still grieved him deeply to see me hate so bitterly. He would often say: "You're the one your hatred hurts, May. Pray to forgive her."

I knew it hurt me both in soul and body. I had known this for a long time but had made no effort to try to forgive her. But because I loved my husband and wanted to make him happy, I began asking God to help me forgive Mabel. I prayed more earnestly than I had ever done in my life, asking Him to take out of my life and out of my heart and soul all fear and hatred and resentment toward my brother's wife and replace it with love. But it seemed to me that praying over it only brought more forcibly to mind her cruelty to me while I was in her house. I would often cry out within my soul: "Why can't I forget her? Other people forget wrongs and go on living life in peace. Why must I hold onto this thing which hurts me—especially since I've left her, and I know she can never again wrong me?" Then I had a thought. I said to myself: "Ah, this lets me out

Mabel has never asked me to forgive her—she doesn't care whether I forgive her or not!" I went straight to Harry. "The reason I cannot forgive Mabel," I said, "is that she's never asked me." But he replied with astonishing promptness: "No, that isn't the reason. You'll have to look deeper than that. When Jesus told us to forgive over and over, as many times as were required, He did not tell us to wait until the other person asked forgiveness. You know the reason, don't you, May?"

"Is it because hatred hurts only the one who hates?"

"Something like that," he answered with a smile. I knew how right he was, but still there persisted the thought, Why couldn't I forget Mabel, now that I never saw her?

I have come to the conclusion that hate is never "forgotten." It only burrows deeply into the soul of the hater, eating all goodness and perfection and sweetness out of his life, like a worm in the vitals that eats the nourishing part of food and leaves the residue for his "host." No, hatred only seems to be forgotten. It lies quietly in the soul, robbing it of life, just as the worm robs its victim of life; and hatred stays there till it is literally washed away by the cleansing blood of Jesus Christ.

One day Harry and I were discussing the 37th verse of the 6th chapter of Luke, "Forgive, and ye shall be forgiven." Harry said: "I'd never thought before what the word forgive means—it means to 'give for.' Have you ever given Mabel anything or done anything for her? Try giving her something good for the evil she has given you."

I liked his idea and determined to try it at once. But I could not help smiling when I thought of how surprised Mabel would be when I did her the first favor. What would she think? Would she accept? After considerable thought I decided to send her a birthday gift, as her birthday would come the next month, but I could not think of anything suitable; looking back, I could think of nothing that I knew she especially liked. I did recall however that her desires had always been very simple, that she had never demanded luxuries of her husband. But I did remember how greatly she seemed to appreciate attention. So Harry and I decided that I should get some material and make her a dress. From what I had told him, he said he did not believe she would care so much about the dress but that she would appreciate my making it.

I was not gifted with the needle, but by dint of painstaking effort I turned out a really beautiful dress, even though it was only a simple, pink-checked house dress of soft gingham material. Harry selected pink because he thought the color would be becoming to her dark hair and eyes. In taking such care I was not putting love into the job but merely trying to please my husband. Well, it was love, after all, for I was trying to please Harry, whom I loved deeply. When I mailed the dress to Mabel, I included a lovely birthday card, also a selection of Harry's.

If my gift to Mabel was a surprise to her, her letter of thanks, which she sent out in the very next mail, was a far greater surprise to me. She said: "I simply can't believe that you went to all that trouble for me. The dress is perfectly beautiful, and since I

know how you dislike sewing, it makes the gift priceless. When I asked Mark why he supposed you did that for me, his answer was the biggest surprise of my life. He said, 'Why, because she loves you of course!' The possibility that you love me, May —well, you can't imagine what a shock it was—and yet the thought was wonderful. I know it sounds silly, but I cried; I couldn't help it."

She closed her letter with an invitation to us to visit them. Harry said enthusiastically, "We'll go!" But I did not say anything. But a few days later, to please him, I wrote to her that we would come when school closed a few weeks later.

Soon afterward Harry came in one day carrying a plant wrapped for expressing. "It's for you to send Mabel," he explained; "in one of her letters she spoke of loving flowers but said she did not have many, and you remember she spoke of violets for early spring. These are violets." Back came a letter so full of gratitude that it was pathetic. In it Mabel spoke of looking forward to our visit with happiness and said she was going to give us a party. "Party!" I said contemptously to myself, not aloud to Harry. Why hadn't she given me parties when I was young and they would have meant so much to me.

I began to invent excuses for not making the contemplated visit, for as the time drew near for me to be with Mabel again, I felt a return of the same old nauseating feeling of dread, hate, and inferiority. "Why go through with that all over and over?" I argued with Harry. "I've done my best to love and forgive her, but I'll never, never be able to do it. Your plan to 'give for' is beautiful in theory, but it

failed to work out in practice. It failed, and we might as well admit it and give up."

"May, do you really want to forgive Mabel?"

"Of course."

"Why do you want to forgive Mabel?"

I looked at him in surprise. "You know why. It's because I'm unhappy feeling as I do toward her—I've been unhappy for years——"

"Very well. We'll go."

That night after we had had our devotional Harry sat silent and thoughtful for some time and then said, "May, I'm going to say something to you that may hurt you—at first—but I believe you'll see I'm right."

"Go ahead," I said with a smile, for I knew Harry could not hurt anyone.

"You do not care whether you forgive Mabel or not; you do not really want to love her."

His words were a shock to me. At first they angered me, and I said to him sharply: "You don't understand what it is to be mistreated as a child, for your home life was happy. "No," I suddenly flared, "I don't want to love her. She took advantage of me when I was at her mercy, a helpless child, and she hated me first." This last thought was a new one, and I mentally congratulated myself.

"I've thought of all that," said Harry, "and that's why I've tried so hard to help you."

I saw that my attitude hurt Harry more than I had dreamed, and I wanted above all else in the world to make him happy. But what more could I do to change my mind toward her?

Well, anyway, I thought, I could make this visit

to please Harry. But when we arrived there, the moment I laid eyes on her the old feeling of hate and fear settled over me like a poisonous fog.

I determined to overcome it. I prayed constantly during the day when alone and I repeated affirmations that Harry and I had composed together. But by the time night came I felt as worn out as if I had done a hard day's work. I could not go to sleep, I tumbled and tossed, I prayed, I said over and over the affirmation that had always relieved this sickening feeling with regard to Mabel: "God's forgiving love, through Christ in me, cleanses my heart of all hate, resentment, fear, and I am at peace with her." But the words had no more effect than some senseless jingle. I thought Harry was asleep, but he told me afterwards that he was praying for me. Toward morning at last I cried out:

"Oh, heavenly Father, help me. Cleanse my heart of this sin. Bring to pass in Your own way the thing that will cause me really to forgive her and bring peace into my life. I now turn myself and this whole situation over to You to work out for me."

After that, I do not know how long—it may have been fifteen minutes; it may have been an hour—I felt a sweet, gentle peace settle over me, and the next thing I knew a glorious sun was shining in at the window. The same wonderful feeling of peace was still with me. I cannot describe it; I had never had it before.

When I went down to help with breakfast, what was my surprise to find there Mabel's uncle Robert, who had arrived in the early morning unexpectedly. Mabel had not seen him for years, and I had never

seen him before. Mabel was his favorite niece, and I was to learn why on this visit to Mabel.

That evening after supper Mark had a telephone call saying that one of the men in his office had had an automobile accident. While it was not serious, he was in the hospital, and Mark said he was going and asked Mabel if she would like to go. She said she would, and so they left us alone with her uncle Robert.

As we sat there talking, her uncle suddenly looked over at me and with a smile he said: "May, when I heard you were coming here to live with Mabel and Mark soon after they married I wondered how it would turn out, and I can now say that I was afraid. But I see I needn't have feared at all, for you two seem devoted to each other." I glanced quickly over at Harry, who was looking into the fire.

"Why were you afraid?" I asked.

"Because Mabel was so jealous of Mark, so totally, completely jealous of him."

I had never dreamed of such a thing. I had never heard another woman mentioned between them in all the years I spent in their home. My surprise must have shown in my face, for he added quickly:

"Not jealous of another woman—jealous of anyone or anything that came between them. I saw very little of Mabel after her marriage, but I saw enough to know how things stood, and I was so sorry you had to go to live with them."

"Why was she so jealous of just anybody or anything?" I asked.

"Her jealousy was caused by her father. He hated Mabel."

"His own child!" Harry spoke up for the first ime.

"He hadn't wanted children. His wife was a eautiful woman, and he was afraid having chil- ren would destroy her beauty. She died at Mabel's irth, and so you can imagine how unwelcome Mabel nust have been. He had adored her mother, and now e hated Mabel with the same ardor with which he ad loved her mother. Mabel's life from its very eginning was a tragic one, for her father built a vall about himself that shut her out in a world as old and unsympathetic as ice. In that world she rew up alone, knowing that her father hated her et longing for a father's love and companionship s only a lonely child can long. She developed into selfish, self-centered, miserable woman, her whole hought directed toward herself. But with Mark at ast came happiness. Soon afterward she said to ne: 'This is the heaven I've been looking for all my ife. I never thought it possible to be so happy.' Then ou went to live with them. But I had no chance to ee how it worked out, for I moved away and——"

I did not hear the rest of his words. I felt happy, elieved, as if the whole world had been lifted off ny shoulders, as indeed it had!—a world of hate and esentment and fear and inferiority. They all lifted ike a dark heavy cloud lifting from the earth to let he sun shine through in all its glory.

In our room that night I said to Harry: "Poor Mabel. Now I understand the whole thing. It is like inding the key to a door that's been locked fast for ears; or like reading a mystery book through to the nd—and on the last page and in the very last para-

graph the secret is told! If I had known, if only some one had told me."

Harry said quietly, "With all thy getting get understanding."

"Yes, understanding," I replied. "But it would not have come if I had not asked God to work the whole situation out for me in His own way. Little did I dream that He would work it out in such a strange way.

Pray for the Unity Temple

Prayer has played a significant role in the building of the new Unity Temple in Kansas City. Many times difficult decisions involving the future have had to be made. In each case knowing the Truth has given us the confidence to go ahead; in each case the results of these decisions have invariably revealed the efficacy of prayer.

We ask you now to join with us in continued prayer. Not only do we need and want your blessings, but we feel that you have a high interest in the temple project and would like to pray with us for its fulfillment.

We need your prayers for guidance, that right decisions may be made; for supply, that the funds necessary for building the temple may come as needed; and for wisdom, that the completed temple may be truly consecrated to the service of all who enter its doors.

With the temple project based squarely on the idea of service, we have assurance of its firm and sure foundation in Spirit. With all Unity people working and praying together we can hasten the day of completion of the Temple of world-wide Unity.

The Inbuilding

ESTHER FRESHMAN

IN THE PERIOD in which we find ourselves now there is rebuilding to be accomplished, but more than ever we must also concern ourselves with nbuilding. "Man shall not live by bread alone," esus said. If we were wise we should know the Truth of this by now. For the materially surfeited vorld could not live; it found itself barren, driven o a state of violence that has been piteous.

Something in the soul of mankind cries out for higher way of life, and this something, like a shinng light, has come through to shine over the waste hat man has left, to give a healing warmth to the and he has devastated, to light the spark of hope in he ashes of men's hearts, to lead them forth again o make a newer world. This time it must be a good vorld which will be enduring, which will be worthy of being shared, in which all men can live together nd in peace.

This becomes an individual problem. It becomes our problem and mine, a vital and essential task hat is before us now. The soil that is ours must be prepared and planted with that which will conribute to peace, a fertile soil, from which man can eed his hungry inner being with worthy nourishment hat will contribute to soul stature.

This is the time for inbuilding. It is more than reconstruction period, for there is much that we do ot want to reconstruct of the old. We want a taller,

stronger inner man to walk this land, a man who understands the source of his being, for what purpose he is living, to what goal his life is dedicated. We want no seeds put in the soil but those for whose sprouting and bearing fruit we shall be thankful. We all want to be able to partake of this fruit and find nourishment in it and great benefit.

If the world truly wants peace and means to have a brotherhood of man, then it must look to the individual man who is to make up this brotherhood. The great commandment of Jesus was the commandment of love. It is a commandment still to be fulfilled. In this brotherhood of man there must be men worthy of one another's love, men wth soul dignity, men with hearts big enough to contain other men's hearts. With respect to this John Erskine has made an important point in his book "The Human Life of Jesus." He says:

"The kingdom is for those who love God utterly, and those who love God utterly must have unbounded love for all men. The admonition to love our neighbor as ourselves must be properly understood; some men love even themselves in a halfhearted fashion, with no zest for their own abilities, no pride in achievement. The true citizen of the kingdom sets no limit to his love of all whom God has made, but love pressed home in this fashion raises problems of justice, attaches importance to humility, condemns blindness or callousness, casualness or unawareness. Those who have eyes are expected to use them—and there are many kinds of sight. We should love our neighbor as ourselves, and loving ourselves, in the teaching of Jesus, means keeping every faculty alive

and disciplined and alert, so that no life can pass as unheeded."

It is up to us then to make ourselves worthy of our neighbor's love. We must so build worth into ourselves that there will be dignity that commands respect, a worthiness of purpose that can be inspirational to another, a sense of accomplishment that contributes something to society. In other words, we must each build an individual citadel of values that has all the characteristics that would be desirable if there were a whole world of such citadels as the one we build. We must each make of ourselves not only a person worthy of our neighbor's love but a person to whom our neighbor will be glad to look for the love that we in turn must give in order to fulfill our part of this great commandment.

The world is beginning to recognize the value of love. No longer do we stand abashed at the word, nor do we confine its use to religionists and the sentimental poets, nor do we keep it pushed back on the vocabulary shelf to be brought forward in times of great emotion and stress. It is being discussed today by wise physicians and by learned writers. I have here two excerpts from recent books that I should like to quote that show the great emphasis put on this word, this act, the basis of the world's greatest commandment. The first is from one of the nation's leading psychiatrists, Dr. Karl A. Menninger, in his book "Man against Himself." Doctor Menninger says:

"To the support of our intelligence we must bring the conscious and purposive direction and encouragement of love. In the function of friendship, that con-

ventional term for the controlled investment of love, we must place the highest hopes. Both for those who would save themselves and for those who would save others, it remains our most powerful tool."

The second is another quotation from Erskine's book "The Human Life of Jesus":

"We know that affection is health-giving, not only to those who are sick but to those who are sound. We know that the presence of friends who wish the sick to get well, contributes something to the recovery. On the other hand we know that an atmosphere of indifference or hostility reduces the vitality of even the strongest, and may even cause the death of the weak. Love for our neighbor, then, is not simply a spiritual luxury, a grace of the soul; it is a heavy responsibility. From everyone about us whom we do not love, we withhold life. To withdraw faith, to cease to believe in a man, is the first step toward destroying him."

An important and beautiful challenge confronts us. First of all each of us must start making himself a greater being. Secondly, as this being reaches great stature there will be such an overflow of abundance from him that the cups of his neighbors are filled with his goodness and worthiness. Man needs to begin with himself. The frontiers of his self are yet to be explored and expanded. Then he will go forth not to conquer but to serve and to share. Man reaches out for material power because within himself he has not found his true power. Man covets, he reaches out to possess, because in himself he feels a poverty, a privation. Let him remedy this, let him find his true inner riches, the source of the greatest power of

all; man so benefited will seek only to reach out to share his abundance. Then we shall have a true brotherhood, feeling its greatness, enjoying its supply.

Brotherly love must come from within. We cannot legislate it into existence. Jesus did command it, but His commands are heard in the heart and answered by its warmth and understanding.

Man will become a greater self as he reaches toward his greatness, as he reaches toward God. In his prayers man will find his most splendid material, the stuff of which nobility and dignity and soul stature are made. How odd that through misunderstanding and misuse man should have been willing to refrain from personally using that which is his most powerful instrument. We have seen man scoffing at his so-called weaker brothers writhing in their despair, calling out to God; we have seen man smiling with pitying scorn at those who daily petition their God to grant them their needs, their desires, and we have seen man blindly turning away from the path that leads to his most magnificent treasure, the act of prayer, of quiet intercommunion with God, of seeking and speaking with his greater self, of finding his source and feeding himself from it, of turning in his weakness toward his strength and using this great inbuilding process for his expansion, his betterment, his glory.

The time has come for man to see himself from a different standpoint than has been his wont. The view in the microscope serves a purpose, to be sure, but man is more than a particle that, without the instrument, is invisible to his eye! Man's stature, man in his entirety, is still invisible to man, for in

this regard he becomes at the other pole so vast that he cannot comprehend his magnitude. It is with God's eyes that he must see himself as a whole.

The man who does not know God can never know himself. Man without God is indeed small and futile. It is small wonder that those who have chosen to walk the path of life alone cry out against the uselessness of it all; small wonder that they fear life as they see it with their weakened vision.

The world of the inner man is yet to be discovered. There lies the greatest power of all, the power that can control all things, the strength that is undefeatable, the courage that can never be corroded by fear, the light that makes all things clear and good.

"With men it is impossible, but not with God: for all things are possible with God."

With men it has been impossible. It has been impossible for men in a land of abundance to keep hunger from the doors of all. It has been impossible for men to keep peace in a world that says it desires peace. Man does not accomplish his great dreams alone, for those dreams are rooted in man's Author, and only that Author working with man can make the lines of the greatest of all dramas come true. God alone knows the happy ending, and with His help this ending can become man's true and enlightened beginning. His is the master sentence; without Him we are the scattered phrases that resound in the world of mankind with misunderstood meanings.

Then more than rebuilding is important at this great moment in our history. It is inbuilding that has the most enduring value. God is only expressed to man through the channel that is man himself. Man

knows God only through his personal intercommunion with Him. It is an individual problem, a personal responsibility, an assignment that has become imperative.

Because all men have not learned to know God, our world has to go forward on their limitations. For man without God is truly limited. Man expressing God through himself shares with the rest of mankind his finest gift. A true brotherhood of man must have this gift from every man, this divine contribution, this substance shared at the table of life, offered by all participants, partaken of by all.

Mighty have been the inventions of man, awe-inspiring the machinery he has conceived. But greater than any of this is that which man has the power to bring into himself and bestow upon the world—this a great responsibility, a noble, joyous task—the sons of God, bringing forth and sharing the gift of their Father.

A PRESENT HELP

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

—WHITTIER

The Tongue of the Wise

L. STEVENS HATFIELD

IN CRUDEN'S CONCORDANCE three different meanings of the word tongue are given. In James 3:5 we have the material tongue or organ of speech: "So the tongue also is a little member, and boasteth great things." In Deuteronomy 28:49 it is used for the language that is spoken in any country. "Jehovah will bring a nation against thee from far, from the end of the earth . . . a nation whose tongue thou shalt not understand." And in Proverbs 12:18 (A. V.) and 17:20 we find the word used for good or bad discourse. "There is that speaketh like the piercings of a sword; but the tongue of the wise *is* health." "He that hath a perverse tongue falleth into mischief."

I have always delighted in fairy tales. As a small child my favorite story was the one about the good and bad sisters. You will recall that when the good sister spoke pearls and diamonds and precious things dropped from her tongue and when the bad sister spoke toads and bugs and creeping things dropped from her tongue. For a long time the story puzzled me. One day I took it to Mamma to find out if it was really true. She explained to me that the precious stones, the diamonds and pearls and rubies, were good words, loving, positive, beautiful words, and that the snakes and toads and bugs were bad words, mean, sorrowful, negative words. Not until I became interested in the study of Truth as taught by Unity

did the real significance of the age-old tale come to me. Then it was that I learned that the tongue is the instrument of the word.

In the 1st chapter of John we read, "In the beginning was the Word . . . and the Word was God. . . . And the Word became flesh, and dwelt among us." This is one of the most definite statements about creation to be found in the whole Bible. Through it we learn that the word carries its own power of reproduction. Since we are co-creators with God, if He created by the word so do we create by the word. Solomon said, "The tongue of the wise is health." "He that guardeth his mouth keepeth his life." These two pertinent statements bear out the truth of my fairy tale that through our tongue, our speech, we create heaven or hell for ourselves and those with whom we associate.

In Hosea we are told: "Take with you words, and return unto Jehovah . . . Who is wise, that he may understand these things? prudent, that he shall know them? for the ways of Jehovah are right, and the just shall walk in them."

If we believe the Scriptures we know that there is no need for us to walk in darkness—ignorance—to be sore troubled by things of the world. We have but to speak the word, feel it taking possession of our life and affairs and the Truth will make us free. Free of what? Free of all negation of all nongood, free of lack and disease and unhappiness, free of the mental snakes and toads and creeping things that cause us to live in unhappiness and misery.

In Matthew we are told that "every idle word that men shall speak, they shall give account thereof

in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Metaphysically interpreted, idle words are words spoken merely for the pleasure of the passing moment or from the nervous habit of talking to avoid silence. They are spoken from personal consciousness with no thought of their reaction upon the speaker or their effect on the one spoken to. It is a rare person indeed who weighs his words before he turns them loose upon the ethers.

It has been said that thought controls the world. This is no doubt true of the inner world, the formulative individual world, but words undoubtedly control the outer or visible world. No man knows what another man thinks, but once he voices his thoughts, puts them into words, they are the possession of all who hear them. They have gone forth for good or ill to take their place in the world of effects. Not even God can silence them or put them back into the secrecy of thought.

In Job it is said, "Thou shalt also decree a thing, and it shall be established unto thee." To decree is to decide or determine by law. What are you decreeing?

If you knew that on Wednesday of each week in your life every word you uttered from the time you awakened in the morning until you closed your eyes in sleep at night would be instantly fulfilled in your life, don't you think that Wednesday would become a very special day for you; a day in which you would stand alert guard over your tongue? Well, every day is Wednesday as far as your words are

concerned, and every word you utter does come true for you. It is true for you as you utter it. What you say you indorse. Your hearers take you at your word. You say in Truth: "The Word of God in me is instant and powerful, and it always works." Do you believe this or don't you?

In the Scriptures we read that God created His universe by His word. We are all familiar with the story of Creation. And God said, "Let there be light . . . Let there be a firmament . . . Let the earth put forth grass . . . Let us make man in our image, after our likeness: and let them have dominion . . . over all the earth . . . And God saw everything that he had made [by this power of His word], and, behold, it was very good."

We either believe the Scriptures or we don't, and this is definitely proved by our word. If we believe that God created by His word then we must believe that we, made in His image and likeness, likewise create by our word.

We are told: "Suffer not thy mouth to cause thy flesh to sin."

Suppose you get up in the morning feeling perky and full of vim and vigor and go about your work or play with high spirits; then in a breathing space you drop into a chair and say, "I am dead tired." What does it do to you? Doesn't it instantly dampen your fine spirits? Doesn't it cause your shoulders to droop? Where a few minutes before you were the spirit of life and animation now you feel, as you say, "dead tired." All the life and vigor and color have gone out of you and your day. What caused it? Has there been a chemical change in your body? Hardly.

Your body is just as full of life as it ever was, but your word has become flesh. What you have said is being manifested. If you continue to say, "I am tired," you will grow more tired until you positively suffer from fatigue. Now if instead of saying, "I am tired," when you drop down for a minute's rest, you say, "I feel gloriously alive. I am glad, happy, joyous, filled and thrilled with life and love and deep-abiding health and strength," your body will instantly respond to your words, and you will feel glad, happy, joyous. Has any chemical change taken place in your body? No. Your words have again become creative, they have become flesh to the extent of making your whole being glow with health and strength and happiness.

Words backed by feeling are the most powerful force in the universe. The words themselves are harmless to a certain extent. When they make you pleased or angry or sad or hurt or joyous it is the emotion, the feeling they stir up in you that affects you. It is the opinion you have formed of the words, the feeling you put into their expression that gives them the power of creation. Words themselves can do you no bodily harm, but your interpretation of them can cause you to become very ill both in body and in mind.

"Prove me now herewith, saith Jehovah of hosts." Take your daily paper and read the headlines in a belligerent, antagonistic, condemnatory attitude of mind. Then read those same headlines ever in a mood of peace, calm, poise, and make careful note of your feelings in each reading. Then ask yourself this question: "Whom do my feelings effect, the

people and conditions I read about or myself?" You say with feeling: "Why don't they hang all the Germans? I hope they sink the island of Japan. I wish Fujiyama would erupt and kill every Jap in the world." Who is effected by your remarks? In all probabilities the Japs and the Germans do not know of your existence. Surely then your remarks have no effect on them. But note your own state. Your voice is belligerent, your nerves are taut, your heart races, your eyes glare, even your nostrils are distended. The effect of your words is felt by you. You are the sufferer, not the thing you are hurling words against. When you pick up tomorrow's paper remember these emotions; also the words of the poet, "I myself am heaven and hell."

It has been said that we talk because we like the sound of our voice. We talk because it gives us a feeling of importance that we can get in no other way. We talk because we fear silence. We talk because we have formed the habit of using words. A surprising amount of our speech is without conscious thought. Frequently we forget in the middle of a sentence what we intended to say. We even forget what we were talking about. In Proverbs we are told:

"A fool's mouth is his destruction,
And his lips are the snare of his soul."
Even a fool, when he holdeth his peace, is counted wise;
When he shutteth his lips, he is *esteemed as* prudent."

Lack of mental or emotional balance is reflected instantly in the voice. We know from experience that people who are at peace with the world have a

naturally lovely manner of speaking. A courageous, cheerful attitude of mind not only lightens the countenance; it makes for a singing, happy voice. Animals and children respond instantly to voices.

I have a kitten that was born with defective eyes. Because of this she must depend upon her ears to distinguish friend from foe. When she was very tiny I taught her all the inflections of my voice and the sound of words she should pay attention to. Her reaction to tones was amazing. When my voice was loving and joyous she would come scampering eagerly to me. When I spoke sharply she cringed in fear. When I spoke with a tired inflection she came quietly, gently. As I worked with her I came to appreciate and know the power of the human voice, and I was moved to go from my little kitten to children and then to adults. I tried out the power of the voice on partially deaf persons and to my astonishment I found that when I spoke lovingly even in a low tone they had no difficulty hearing me, but when I raised my voice impatiently the words were blurred beyond recognition.

Words make our speech, and back of the words our character is revealed. Temperament, mind, present mood, environment, education, profession can all be tabbed by a person's speech. The tone employed repels or attracts, creates fear or confidence.

If you are conscious of the words you say they become a reality to you. For instance, if you continually say, "I am sick," and as you say it feel that you are sick, your body will respond to your words and you will become definitely sick. Contrariwise if you have been feeling sick or showing forth sickness

n your body and you begin to say, "God is my health. I am well," and hold to the thought that you are well health will outpicture in your body and you will be well.

"Pleasant words are *as* a honeycomb,
Sweet to the soul, and health to the bones."

"Let the word of Christ dwell in you richly; in all wisdom."

Speech is the mirror of your personality. A speech teacher has said that on hearing people speak she can tell whether they are repressed, have an inferiority complex, are ambitious, educated, or uneducated, timid or brave. So accurately does the voice mirror the mind and emotions that weaknesses of character perhaps unsuspected by the speaker creep out in the voice. These qualities are not conscious tones but are in most if not all cases a reflection of ideas held in the subconscious. Most people would be astonished to know how much their voices tell about them.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

When Peter was enveloped in fear for his life he denied any knowledge of Jesus, but the damsel at the palace must have been an observer of voices, for she said to him, "Thy speech maketh thee known."

Why not begin today to "let your speech be always with grace . . . that ye may know how ye ought to answer each one," to act and speak as though your life were already running in the channel of your dreams, to feel joyous and happy that the world you are creating for your-

self and those about you is pleasing in the sight and hearing of the Lord. Assume the actuality of your perfect health, your perfect environment, your abundant good. Speak words of health and happiness, thank God for their fulfillment, and soon you will forget the assumption in the reality of attainment. Pause a minute now and then to say and feel: "The presence and power of God in me is accomplished through the perfection of my speech, the truthfulness of my words." Keep attuned to God, think and speak and act from the standpoint of your God self: "The word that God putteth in my mouth, that shall I speak."

Paraphrase the slogan used in danger zones in life, "Watch your step," into the wise rule of every day, "Watch your words."

"Set a watch, O Jehovah, before my mouth,
Keep the door of my lips."

"Let your speech be always with grace." "Let the word of Christ dwell in you richly; in all wisdom . . . And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus . . . knowing that from the Lord ye shall receive the recompense of the inheritance."

The dawn is not distant;
Nor is the night starless:
Love is eternal!
God is still God, and his faith shall not fail us,
Christ is eternal!

—LONGFELLOW

Affirmations and Denials

GRACE A. THOMPSON

IN THE BEGINNING of their quest for Truth, most students are somewhat disturbed by the use of affirmations. So accustomed have we all been to judging solely by appearances that to make a positive affirmation to the contrary seems like trying to deceive ourselves with false statements.

Well do I remember the first affirmation I tried to use—no, rather I tried not to say it. My body was so sick that no hope had been held out for a full recovery, although I had been told that I might be able to live an indefinite period if I would accept certain limitations and be governed thereby. However I did not have enough income to live the life of an invalid, a long illness had exhausted my savings, and I was at that moment living on borrowed money. Not only was I alone and among strangers but it seemed that God had forgotten me, and so I had ceased to pray.

That was my unhappy state when one morning another patient in the sanitarium handed me a copy of *Weekly Unity*. As I listlessly turned its pages my eyes fell upon these words: "I am filled with joy and gladness. I am alive with the life of God. The healing, cleansing, vitalizing power of the Spirit now flows through me, and I am perfectly whole."

Some teacher once said, "Never take an affirmation until the affirmation takes you." That is just what happened that morning! It was not necessary to

make any attempt to memorize those words, for so firmly did they fasten themselves upon my mind that I could not forget them, and like some snatch of song that keeps singing in the mind, this positive statement of Truth kept going through my mind day and night. Nor did I like it either!

It was so ridiculous to keep repeating, "I am filled with joy and gladness!" Alive—why, it was a great effort to reach out and pick up my watch to see the time! And as for being perfectly whole, I knew there was something wrong with my heart even if the doctors had not told me! So at first as those words continued to go through my mind, I was provoked and tried my best to forget them, but when I saw that I could not, I actually caught myself smiling a queer sort of smile one day, and instead of resisting the words I began to wish that they *were* true. Then came a night when it seemed that I must be about to pass out of the body; I did not call the doctor, but I clung to that affirmation as a drowning man would cling to a life line. Oh, how I tried to believe those words—and then I began to pray. I begged God to heal me. I did not know that the very words of the affirmation were a prayer. However when we pray it it is not the words that we utter but the fact that we call that is important. So "in my distress I called upon the LORD, and cried unto my God: he heard my voice" and "he brought me forth also into a large place."

That was my first experience with affirmations more than twenty-five years ago and the beginning of my search for Truth; and while I have made use of many affirmations since then, I must admit that

I have often been a bit confused and not always sure it was right even to try to deceive myself with false statements.

One day as I was trying to ease my conscience, I found myself thinking like this: Suppose I wanted to become a painter of landscapes. Would I go down into the basement and look at the ash cans and the furnace while trying to paint a beautiful outdoor scene? The fact that I had never painted a landscape and did not know how to make a perfect picture would only be an argument in favor of the necessity of having a perfect model to look at while learning. An experienced landscape artist might be able to paint a beautiful picture while sitting amid rubbish because he has an inner vision of beauty that the beginner does not have. Therefore the less a student knows about any phase of art the more important it is that he should have a perfect model at which to look; and whether it is a landscape he would paint or a beautiful woman he would fashion from marble, he must ever keep before his mind's eye the perfect thing he desires to make.

From that moment on, during those early days of my study of Truth, I looked upon each affirmation as a model of that which I wanted to see manifested in my body and affairs. This relieved the mental confusion, the guilty feeling that I was merely deceiving myself.

Gradually as I progressed there came the realization that the evidence of the outer senses was false and that the affirmations were a statement of the truth. This was not easy to learn, nor did I grasp the truth until I had had many helpful illustrations.

There are people who will believe only what they can see and hear or feel and touch and smell. To such people a lily bulb is a dry, dead thing, but you with your understanding, even though the bulb appears withered and dead, you see beyond the appearance to the beautiful life within. But how about your fellow human beings? Can you behold the Christ in them? It is amusing now to recall how sacrilegious I felt the first time I said, "I am God's perfect child." My mortal mind had never heard anything like that! And so I thought I was "a worm of the dust," even though I had read in the Bible, "And God created man in his own image." If God could not be God if He were less than perfect, then man created in His image and likeness would have to be perfect also. Therefore to say, "I am God's perfect child," is no misstatement of fact. Of course I was to learn that the "perfect child" is not the outside John or Mary Doe.

As it began to dawn upon me that the things of Spirit are the real and eternal, that only spiritual things are like God, "the same yesterday and to-day, *yea* and for ever," I saw that the things present to the outer senses, while seemingly very real, are actually fleeting and temporal. Then as I began to understand that the things of the Spirit are not perceived by means of the physical senses but through an inner knowing, I began to see that the purpose of denials and affirmations was to help brush away the false belief I had gained and to present in its place the true and the perfect.

When I reached that point I suddenly realized that denials and affirmations were nothing new to

me, for I had been using them for years in my teaching of little children. Whenever a child had said, for instance, "Mary has went home," immediately I had repeated the correct form and made opportunities for the child to hear and to say, "Mary has gone home." With small children denials played no part and nothing would have been gained by forcing the child to hear me say, "Don't say 'Mary has went home,' but say, 'Mary has gone home.' " So we used only the correct and perfect form.

When an older pupil wrote on his paper or on the blackboard, "Mary has went home," that called for a denial; something had to be erased before the correct locution could be set down. However when the erasure was made no emphasis was placed on the incorrect form, and the child who had had the wrong idea was given chances to speak and write the correct one.

So it was in school with the multiplication table. Whenever a child wrote 3 times 3 is 10 on his paper, it was necessary to deny by erasing before the correct 9 could be put down, and the child soon learned that the erasing must be done ever so lightly and that when he did put the 9 in its place, he must make it a bit heavier and bolder than he would have done if the mistake had not been made. Does not this illustrate the right use of denials and affirmations? If you work too hard and "rub too vigorously" when making denials you will make matters worse, but after believing and saying the false it is certainly necessary to be very emphatic when repeating the true affirmation.

Every schoolteacher of course keeps putting the

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emphasis on the truth of the multiplication table and gives every boy and girl countless opportunities to hear the truth as well as to prove the statements by means of sticks and toys, and then there comes the moment when the child understands. This real understanding may come in a flash, outside the schoolroom or in. Due to a good memory, a child may be able to repeat every table and put the correct number in its place in the little problems given him for practice, but the combinations may be nothing more than mere words until the day when he goes to the zoo perhaps and sees the monkeys. There are three monkeys in one cage, three more monkeys in the next cage and three more in another cage, and in a flash he understands that 3 times 3 makes 9! We all went through that same stage in the primary school; and must learn to grasp Truth, however more profound it may be, by that same inner knowing. Teachers can help us only so far; there must come the moment when we can say, "I see! I know! I understand!" Nobody can do that for us, but each affirmation we repeat is the perfect truth that we want to understand and serves the same purpose as did those "threes" and "fours" and "fives" which we repeated so very many times before we really "caught on" to the meaning.

Learning the multiplication table means for the child the daily use of "affirmations," the memorizing of many new and true statements, and no child believes what he says at the beginning either. He simply cannot. He doesn't understand, but gradually as he repeats the truth and is compelled to try to prove it, the understanding comes.

If any child should say, "I don't believe it!" when the teacher for the first time tells him that 2 times 2 is 4—and any child could say just that—you know it would not make a particle of difference to the multiplication table! Yet here we are today, much wiser than when we were six years old, we think; but when we read or hear a statement of a Truth that is beyond our comprehension at the moment, we unhesitatingly say, "I don't believe it!" The mere thought of repeating something that is contrary to what we have believed to be true puts us in a state of mental confusion.

Yes, what I tell the child may be all Greek to him, but he does not question the truth of it just because he cannot understand it, but rather will he be thrilled at the mere mention of something new. Any teacher who has ever stood before a class of young children and said, "Today we will have something new," can well remember the delight of those youngsters. We too were children once, every one of us, and have we not been told in the Guide Book, "Except ye turn, and become as little children," we shall not learn much about the kingdom of heaven. Therefore instead of being afraid of affirmations would it not be a good idea to be like a child and to use each one as a model or else to look upon it as a part of a "new and higher multiplication table?"

You cannot get close to God without emanating from your nature the God personality.—W. JOHN MURRAY

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, March 2, 1947

UNITY SUBJECT—*The Transforming Power of Divine Love.*

INTERNATIONAL SUBJECT—*The Drawing Power of Christ.*—John 12:12-16, 20-32.

12. On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed *is* he that cometh in the name of the Lord, even the King of Israel.

14. And Jesus, having found a young ass, sat thereon; as it is written,

15. Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

20. Now there were certain Greeks among those that went up to worship at the feast:

21. These therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

23. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.

27. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour.

28. Father, glorify thy name. There came therefore a voice out of heaven, *saying,* I have both glorified it, and will glorify it again.

29. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him.

30. Jesus answered and said, This voice hath not come for my sake, but for your sakes.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all men unto myself.

GOLDEN TEXT—*I, if I be lifted up from the earth, will draw all men unto myself.*—John 12:32.

SILENT PRAYER—*I keep uppermost in mind the good will through which divine love and wisdom control and direct my life into channels of peace and well-being.*

To the metaphysician Jerusalem ("habitation of peace") signifies spiritual consciousness. In our search for peace we must assert the power of the

Christ to realize mastery and dominion. Today the thoughts of men everywhere are of peace. Their hopes and desires are to realize world peace in a measure unknown before. After the most devastating war in all history men everywhere recognize that peace is a necessity if our civilization is to survive.

To realize permanent peace however we need more than meetings of statesmen in conferences. We need to study the things that make peace and understand the conditions that have always led to war. We need the will to work for peace. The history of mankind is a record of steadily recurring wars interspersed with periods of recovery known as peace, but lacking often its essentials.

In common with other heavenly bodies the earth doubtless began its separate existence as a mass of intensely heated gases, explosive and violent in the extreme. As the mass whirled round the sun it gradually cooled until a solid crust formed on its surface and, in the course of the ages, life on it became possible. When life appeared in response to the conditions that invited it, it partook of the nature the conditions. Animal nature was "red in tooth and claw," and at the beginning of his recorded history man himself was still a practitioner of violence and carnage. Aware only of the law of the animal world, his hand was against every man and every man's hand was against him. His nature was that of the earth on which he lived, fought, and died—fierce, explosive, uncontrolled.

Radioactivity is teaching us something of the power of hitherto undreamed-of earth forces. Long before we knew of them however the spiritual power

of the Christ was dreamed of, discovered, realized, and expressed. This power is of higher voltage than any earth-born power of material kind. It is great enough to lead us to a realization of world peace, to overcome the pull of the earth's destructiveness and hate. Jesus showed us how it is to be used.

We rightly consider the transmutation of the earthy into the spiritual an individual process. All improvement in the race must begin with the individual, but it must not stop there. Jesus began His work by mastering power in Himself and learning to control it at all times to the end that He chose. He next chose twelve disciples, whom He taught the principles of life as it should be lived in order to free it from the impulses of combativeness. He sent them forth on a practice tour to teach and to heal among their own people. Then He called seventy others and sent them out to spread the secret of banishing physical and mental struggle by reliance on the higher power of the Christ, the power of good will and peace. He spoke to multitudes of people, trying to teach them how to live in the Christ consciousness.

The race impulse toward mass action must find expression. On the triumphal entry into Jerusalem Jesus approved the behavior of the people ("a great multitude") in acclaiming Him "King of Israel" coming "in the name of the Lord." Unselfish praise and worship find their rightful place in such acclamation, from which strife is absent. When acceptance of the way of the Spirit becomes the universal attitude, world peace will be assured and fear among the nations will be allayed. Until then every exploita-

tion of material forces, no matter how intangible their nature, will be fraught with danger.

The sense nature demands strife and struggle, with the supremacy of one person over another, one class over another, one nation over another as its final goal. The power of Spirit works to equalize the rights and privileges of all, "each counting other greater than himself." Such lowliness of mind leads to the unity of all men in which lies unmeasured and immeasurable strength. All men, "Greeks" and others of whatever racial strain, must learn to subordinate the self to the law of the Christ Spirit of sacrifice of one for all.

QUESTIONS

1. How does the power of the Christ bring us peace?
2. What do we need in order to realize permanent peace?
3. Why is combativeness instinctive in the animal man?
4. What power overcomes it?
5. What must follow the transformation of the individual through the power of divine love?
6. How can mass transformation be brought about?

Lesson 10, March 9, 1947

UNITY SUBJECT—*Learning Greatness through Service.*

INTERNATIONAL SUBJECT—*An Example of Humility.*
—John 13:3-15, 34-35.

3. *Jesus,* knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God.

4. Riseth from supper, and layeth aside his garments;

and he took a towel, and girded himself.

5. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11. For he knew him that should betray him; therefore said he, Ye are not all clean.

12. So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you?

13. Ye call me, Teacher, and, Lord: and ye say well; for so I am.

14. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet.

15. For I have given you an example, that ye also should do as I have done to you.

34. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

GOLDEN TEXT—*A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.*—John 13:34.

SILENT PRAYER—*In faithful service cheerfully performed I find life indeed.*

If everyone were compelled to do for himself every petty task as well as every major one that contributed to his comfort and well-being as a member of society, civilization itself would recede to a low level and the life of all would become a round of intolerable triviality. Only by all of us serving one another, each according to his special ability, and enjoying the results of the services of others can we maintain our civilization at its present level or advance it still further along the way toward perfection.

The disciples of Jesus disputed among themselves who was greatest. At the Last Supper not one of them would volunteer to wash the feet of the Master and their fellows. The task seemed to them too menial for their standing as disciples. They had been trained to heal the sick, cast out demons, raise the dead, but they had not been taught the humility necessary to lowly service. Jesus left this lesson until the last, no doubt with the purpose of impressing it upon them unforgettably. He had already told them that those who would become truly great must serve, and had cited the humility and teachableness of the little child as an example for them to emulate. At last He gave them an example by doing for them in person the most menial service, that they might not feel above doing a like service to others who might be in need of their help.

The conflicts of labor and management today threatens our national welfare and our standing among the nations. As yet no satisfactory solution has been found, because so far the whole problem remains on a selfish basis. The service of the Christ is the service of unselfishness, and only through such

service is full manhood reached, with citizenship of the highest rank. Jesus Christ gave His life in service to the world, and He left us an example that we should follow. We should be eager to become as unselfishly humble and willing to minister to others for their good as He was.

Spiritual consciousness puts all men and all things on a common high level where industrial strife and class struggles have no place. All then work for the common good and in doing so advance the individual good as well.

Jesus Christ realized that He could control power without limit. "Knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God," He imposed His will on no other creature. Instead He took on Himself the part of a servant, performing the offices of a servant to show His disciples at supper the scope of their duty and privilege under the law of love. He then gave them His new commandment: "Love one another; even as I have loved you . . . also love one another."

The disciples had perhaps not before associated the thought of service with that of love. Now they were commanded to show their love for one another through service. It is in our power to direct and control love. As a mental faculty love takes form in eager voluntary service without thought of reward. As an emotion it finds its outlet in complete devotion to its object. As both faculty and feeling love is susceptible of development and expression.

Loyalty to Truth cannot be temporized with. Neither can love be temporized with and remain

love. It must have a single object to which it gives all its thought. Thus we keep the two great commandments.

QUESTIONS

1. What part does service play in the progress of society?
2. Is humility essential to the highest service?
3. On what basis can the problem of industrial strife be solved?
4. How can the individual good be promoted and the common welfare safeguarded at the same time?
5. How did Jesus use the unlimited power that He controlled?
6. Can love be used to glorify service?

Lesson 11, March 16, 1947

UNITY SUBJECT—*One Life in Christ.*

INTERNATIONAL SUBJECT—*Intimate Fellowship with Christ.*—John 14:1-6, 12-18; 15:1-6.

1. Let not your heart be troubled: believe in God, believe also in me.

2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.

4. And whither I go, ye know the way.

5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, that will I do.

15. If ye love me, ye will keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever,

17. *Even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

18. I will not leave you desolate: I come unto you.

1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit.

3. Already ye are clean because of the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

GOLDEN TEXT—*Ye are my friends, if ye do the things which I command you.*—John 15:14.

SILENT PRAYER—*I come to the Father through every generous motive, every true thought, and every just and right act.*

Everyone who believes in Jesus Christ as the fulfillment in himself of the original spiritual I AM or Jehovah concedes that the life that is in Christ is eternal. For anyone to believe in the divine-idea man as his true self is a difficult task. When he succeeds

in so doing he can believe in eternal life for himself, knowing that the life that is in Christ is in him also, and that he can develop an abiding consciousness of it. The purpose of this lesson is to aid students to establish in themselves firm faith in the indwelling Christ.

Life has long been thought of as falling into two classifications: on the one hand, human life, transitory, incomplete, unsatisfying, cut off by death; and on the other, eternal life, beginning where human life leaves off and endless from that point onward, a glorified, perfect life that will satisfy our deepest hungers. But there is only one life, and we enter into it through the cosmic consciousness by way of the I AM.

To believe in God and recognize His activity in the universe should be easier than disbelieving, since the universe viewed as a physical, mental, or spiritual expression cannot be adequately explained without a first cause or source. To believe in God as infinite and omnipresent is to believe in Him within us, since we are included in the cosmos. However death as an apparently inexorable event remains to be accounted for.

That Jesus took eternal life for granted, recognizing no power in death to interrupt or terminate it, is clear. Until we reach the text of today's lesson we find little record of any effort on His part to prepare His disciples to face separation from Him. In referring to the many degrees of realization of the Truth of Being (the many mansions in the Father's house) He says: "If it were not so, I would have told you . . . I go to prepare a place for you."

Conscious unity is indispensable to love. To be united with the object of his affection is the aim and purpose of the one who loves. To the natural man death is the intolerable divider. The indwelling Christ prepares in the mind a state of harmony and peace. Whoever is quickened by the Spirit enters into the peaceful, harmonious state, and there awakens to the higher consciousness of union and completeness.

By thinking of God as remote from His creation instead of dwelling in it the sense man has formed a gulf of separation in thought between himself and his Creator. The I AM is his bridge over this gulf. By means of it he identifies himself with the source of unfailing life.

The I AM is at once the truth of our inner self and the instrument by which we attain our higher self. It contains the principle of eternal life, and when we identify ourselves with the Truth as it concerns us, we enter into the eternal-life consciousness. This is the only way from the temporal to the eternal, and no one can enter into eternal life (the Father) except by identifying himself with it as Jesus did.

The divine-idea man or Christ sees God as the overguiding will or Spirit of all power underlying and impenetrating our will and all our true thoughts and motives. Jesus so perfectly expressed the Christ and identified Himself so completely with the consciousness of things eternal that He could say, "He that hath seen me hath seen the Father."

Jesus expected His disciples to realize the power they wielded through the I AM. As a rule we use it with little understanding of its power or true function. Therefore we sometimes identify ourselves with

unreality, untruth, and impermanence. Nevertheless "the Father abiding in me [the power of the I AM] doeth his works."

QUESTIONS

1. What has faith in the indwelling Christ to do with our belief in eternal life?
2. What part does the I AM play in ushering us into the eternal-life consciousness?
3. How do we come to believe in God as an indwelling Spirit?
4. Is there a consciousness of union and completeness so high that death has no power over it?
5. How could Jesus say, "He that hath seen me hath seen the Father"?

Lesson 12, March 23, 1947

UNITY SUBJECT—*The Glory of Unity.*

INTERNATIONAL SUBJECT—*Prayer for Christian Brotherhood.*—John 17:1-11, 20-23.

1. These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee:

2. Even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life.

3. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ.

4. I glorified thee on the earth, having accomplished the work which thou hast given me to do.

5. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.

7. Now they know that all things whatsoever thou hast given me are from thee:

8. For the words which thou gavest me I have given unto them; and they received *them,* and knew of a truth that I came forth from thee, and they believed that thou didst send me.

9. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine:

10. And all things that are mine are thine, and thine are mine: and I am glorified in them.

11. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are.*

20. Neither for these only do I pray, but for them also that believe on me through their word;

21. That they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

22. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one;

23. I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

GOLDEN TEXT—*Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we* are.—JOHN 17:11.

SILENT PRAYER—*Through Christ we are one with God in the vision of a world made perfect and in the will to bring it into expression.*

Everyone knows that in unity there is strength. We have seen it exemplified so often and so thoroughly in this generation that we cannot doubt its truth. Not everyone knows however that in unity there is unexcelled glory. It was this glory which

Jesus Christ prayed that His disciples might know.

Various organizations have learned how to obtain their ends by joining forces. Those who are interested in the things of the spirit have not yet learned this lesson. Besides the Roman Catholic and Jewish faiths, each with its separate teaching, the various sects and denominations of the Protestant faith in the United States number more than two hundred. Often in the past a Protestant denomination split in two on some question of doctrine or procedure, making confusion worse confounded. Yet Jesus specifically pointed to the advantages to be gained from joining forces with all who have faith in God.

First there is harmony. This spiritual attribute sheds its radiance over all who enter within its radius. If all who believe in God would unite regardless of other differences, that unity would be magnified by its power to usher in the kingdom of heaven here and now. The world could not resist such a united effort.

Another form of unity is good will. Peace on earth is not promised or prophesied except to men of good will. Lacking this fundamental necessity, world peace can never be realized. With good will the underlying causes of war will vanish and peace cannot fail of realization.

The great glory of unity is its responsive nature. "Glorify thy Son, that the Son may glorify thee." If we wish to have friends we must prove ourselves capable of friendship, for friendship is essentially a relationship of mutuality. We can control our destiny by electing to be ourselves what we wish others to be in their relations toward us.

Knowledge held in common belongs to unity also. It creates unity when the object of the knowledge is God. "This is life eternal, that they should know thee the only true God." To know God is to have consciousness of God within us and in all the universe as well; to have faith that separation from God is impossible.

The perfect idea man or Christ glorifies God on earth by manifesting the divine nature in all things here and now. "I glorified thee on the earth." We glorify God by becoming at one with God in spirit and in expression. In no other way can we finish the work that is ours to do, namely to express the divine nature in its perfection here and now.

Unity is essentially a spiritual state. "That they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us." Only as Spirit can the Father be in us. These words would be meaningless otherwise, for they would envision an impossibility. The Spirit of perfection is universally available. All men may enter into it and express it in their daily life.

How to gain this Spirit is our problem, and to its solution we should give our best endeavors. It does not come of itself. It must be invited, and preparation for its coming into consciousness must be made.

The Holy Spirit consciousness is possible only to those who have learned to stand alone. To depend on others for support, no matter how slightly, puts personality between us and the realization of the Holy Spirit. The complete unity of individual spirit, soul, and body in Godlikeness through Christ constitutes the perfect, redeemed, spiritualized man.

The conscious unity of all mankind in the one Spirit and one Truth is the ultimate goal. This awaits the realization of unity of the individuals that comprise mankind.

QUESTIONS

1. Why should all who have faith in God join forces regardless of superficial differences?
2. Would complete harmony among all who believe in God lead to a consciousness of the kingdom of heaven?
3. What glory would universal good will produce?
4. How does the reciprocity based on unity become manifest in society?
5. When does knowledge held in common promote unity?
6. How can we glorify God on earth and finish our work?
7. Can we enter into the Holy Spirit consciousness so long as we are dependent on others mentally or spiritually?

Lesson 13, March 30, 1947

UNITY SUBJECT—*The Way to Victory.*

INTERNATIONAL SUBJECT—*Our Crucified King.*
—John 18:37, 38; 19:10-16, 25-30.

37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him.

10. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release

thee, and have power to crucify thee?

11. Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin.

12. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar.

13. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha.

14. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King!

15. They therefore cried out, Away with *him,* away with *him,* crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16. Then therefore he delivered him unto them to be crucified.

25. These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son!

27. Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home.*

28. After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.

29. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

GOLDEN TEXT—*God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.* —John 3:16.

SILENT PRAYER—*I give up my personal will that the divine will may have free and unhindered course in me.*

The will is one of the first faculties to develop in the newborn babe. Before even the dawn of self-consciousness the infant learns to reinforce his demands with tears. When he fails to receive the attention to which he is accustomed he soon learns to fly into a temper. He may even grow rigid and exhibit the first stages of a convulsion if he does not get what he wants. From this period on into "old age" a person uses his will according to the degree in which he learns self-control or allows himself to be ruled by self-will.

In the Christ consciousness the I AM controls all our faculties. Jesus Christ denied the power of traditional faith over Him when He commanded Peter, "Get thee behind me, Satan," and charged Peter with minding not the things of God but the things of men.

The personal will, the ruling principle on the sense plane, is represented in this lesson by Pilate ("armed with a javelin"). When the personal will is allowed to control us from birth it gains complete ascendancy over us. That the will, thus strongly intrenched in consciousness, should be put down completely seems an impossibility. Pilate seemingly had complete power over Jesus either to crucify Him or

set Him free. He controlled the situation materially, but Jesus was master of the inner realm. His was the power to be true to His principles and convictions in the face of the material power of the Roman Empire, which held all Jews in subjection to it at that time. He knew the Truth and was able to hold to it and express it to the utmost. The purpose of the I AM in the world is to make the truth known in life. Unless it does this, life becomes a mockery. Voluntarily to assume the responsibility of executing the divine will is to prove oneself a spiritual being. To inquire, "What is truth?" without faith that such a thing as Truth exists or can be experienced, is to fail to skirt even the border line of Truth.

Jealousy characterizes the personal will, but in matters involving impersonal Truth the one who is ruled by personal or material interests fears no rivalry and is inclined to generosity in judgment. Pilate stated repeatedly that he found no fault or crime in Jesus.

The personal will is nevertheless completely selfish, and when it is in control it betrays our higher nature from motives of policy. Pilate used Jesus as a pawn to discover the mob's strength of will, and after stating publicly that he found no fault in Him, delivered Him up to it to be crucified. The I AM comes into the world to bear witness to Truth, but is made to bear the cross of personality instead.

Everyone bears his own cross until he dies upon it or makes a full surrender of his personal will and enters into the universal consciousness. The death of the personal will on the cross does not correspond to the death of the body. Paul states that "they that

are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." This is a daily work of renunciation of the lower and substitution of the higher until the new spiritual man is formed. The "Preparation of the passover," the freeing of the spiritual man from the dominion of sense, is a present undertaking having no connection with death.

To bring one's will into harmony wth the divine will is to make oneself a king of the inner life and become self-possessed. The Jews spoke more truly than they realized when they said, "Every one that maketh himself a king speaketh against Caesar." Caesar ("cutting edge;" "keen") refers to the personal self's ruling—through reason and will, unmodified by spiritual love, mercy, and justice—both mind and body, and forcing all the faculties and powers to pay tribute in slavish carnal service. This is the natural attitude of the Adamic consciousness. Everyone who conquers the self and puts in its place the consciousness of the universal in human life makes himself free of the Adamic consciousness.

QUESTIONS

1. What faculty develops first in the newborn babe?
2. What determines whether a person uses his will or is used by it?
3. In the Christ consciousness what controls our faculties?
4. In this lesson what represents the personal will, and how is its strength indicated?
5. Who was the true master of the will, Pilate or Jesus?
6. Does the death of the personal will correspond to the death of the body?
7. What does the "Preparation of the passover" signify?

Silent UNITY

I claim the true light that lights everyone who comes into the understanding of Truth.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayers is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WROTE about a month ago asking for prayers about my health and prayers that my hair might grow.

I wish to take time to thank you kindly for the help your prayers have been. My health has improved very much, and my hair—it is almost a miracle how quickly it started to grow! I indeed am grateful to Silent Unity and you and your good and great work. —*H. P., Wisconsin.*

I AM HAPPY to tell you that the healing I asked for for pyorrhea was of course answered. The bleeding of the gums has ceased, and what a blessed relief.

Thank God and you at Unity so much. In appreciation for the many healings of me and mine during the years I have known you I try to help others by telling them of you at Unity, giving them your address, and sending them magazines I have from you. —*Mrs. I. G., Wisconsin.*

INCLOSED please find a love offering; and you may discontinue prayers for Mr. L——, as his burns have healed without leaving scars—much to the doctor's

urprise, who was very insistent that he would have o return to the hospital for grafting. The day we vired you he had been given up. Thank God and ou in Silent Unity.—*E. L., B. C., Canada.*

OU REMEMBER I asked you to pray with me for my randson, who was beginning to stammer. Miracuously he stopped as suddenly as he began—the same veek that I wrote you.

Thank you for being willing to give individual ttention to us when we have problems that are too ig.—*F. A., Iowa.*

WROTE to you last month for help with several roblems that I had. I am very glad to state that a rowth on my face disappeared immediately. It comnenced to disappear, it seemed to me, before you ould have received my letter. I am very thankful or this.—*E. M. H., Illinois.*

Filled with Plenty

WANT to thank you for your prayers that God might estore my health. After three years of spinal arthitis our prayers have been answered and I can say, "God healed me," with confidence and faith that rayer will ward off any more of those dreadful pains. —*M. A. F., Pennsylvania.*

WANT YOU to know that we are greatly blessed. My husband has made a connection with a New ork company as their Chicago representative, and after three weeks in the New York offices the situaion that he was reluctant to accept shows marvelous ossibilities.

We have sold our home at a considerable profit, which will almost straighten us up financially, and I know we shall find a suitable place to live in Chicago. My heart is filled with a constant song of thankfulness.—*H. M. V. H., Michigan.*

He Shall Have Abundance

I RECEIVED my prayer, and many thanks. Since I received it we have had several unexpected blessings—two special ones. My daughter in high school needed a new winter coat, and I just did not see how I was going to manage. Then out of a clear sky a door was opened; I not only saw my way clear to buying her a coat but shoes also. Thank God for that.

This Saturday my husband got an unexpected check; he had not ever even dreamed of it. Thank God for that.—*Mrs. E. G., Missouri.*

I HAVE tried to follow the practice of blessing the money in my purse each night with our Unity statement: "Divine love through me blesses and multiplies this money." It is sufficient for my needs and more. It truly seems to make the money last longer.—*M. S., Florida.*

IT IS simply wonderful, the way I keep prospering. I have received money from the most unexpected places in addition to a raise in wages.

When five years ago I started the prosperity bank I had not a nickel. Now I have a few thousand saved and live extremely well in addition to helping out my family and less fortunate friends.

I only wish I dared shout out to everyone I meet ıow easy and sure it is to place one's faith in God's goodness and everlasting supply.—*H. L., California.*

Love One Another

THANK YOU for your help. The morning after I telephoned you there was an improvement in our workroom.

This feeling is evident, because Monday I interviewed a girl for a new position. She said, "I should like to work here because there is such a nice atmosphere. I am sensitive to such things." Today she told me that she will start next week.

I know that the "spirit that worked through Jesus is now transforming my life and affairs, and I am blessed in all ways."—*R. H. W., Ohio.*

Search the Scriptures

WITH THIS fourth lesson I am inclosing a love offering. As I study and apply what I have learned my health keeps improving, and I do praise God and give thanks for His wonderful goodness to me. I have faith and assurance such as I have never had before. When I go to the store in the morning I tell God what I am going to get (especially the articles that are hard to find), and I always get them. He leads me to just the right place, and so it is the whole day long. I do thank you at Unity for your help and prayers and this wonderful opportunity that you have given me in this correspondence course.—*Mrs. E. B. L., Pennsylavania.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Why does man assume that if he lives a good life he will be rewarded with an everlasting heaven, while the animal simply dies with no promise of a future world. When one likes animals and understands them, he realizes their godliness. It seems that there is something wrong in the exclusion of our animal companions from an afterworld. Do you know of a good writing on this subject?—*From a letter received by Silent Unity.*

Your attitude toward the animals expresses your love and your understanding. Many students of Truth find animals to be loving and kind in their behavior, and we can appreciate the sincerity of your observations. We are mailing you a copy of the February, 1941, issue of *Progress* magazine, in which you will find an article that we believe you will like to read. This article (entitled "More than a Friend") is about a man and his dog.

In our study and application of Truth we think of all of God's creatures as expressing some phase of His life and intelligence. While we do not in any way exclude animals from the good that God gives, we concentrate our attention particularly upon man. We believe that in helping man spiritually we are also helping the rest of God's creation, for man seems to be a little closer to God than other members of

His creation and seems to have been given a certain amount of authority in the world. In helping man we are helping animals, for when man is spiritually illumined he blesses not only himself but all other things in God's world.

We do not know of any book or article relating to the idea that animals pass on to a future life, but we believe that it is more important to think of expressing Christian principles toward them now than to think very much about the future. With the future in the very capable hands of God, who is all-wise and all-loving, we can rest in the assurance that all will be well.

My husband has suffered a brain hemorrhage. Doctors believe his brain has been damaged. He is suffering. His mind rambles; he cannot hold a coherent and consecutive thought. He is absolutely helpless. I don't want him healed unless he is truly healed. I don't want him to drag out an existence as a helpless cripple. I am praying for God's will to be done in him. Is that the wise thing to do? And please do as you think best about praying for him.—*From a letter received by Silent Unity.*

Were you wise in putting your husband in God's care and asking for God's will to be done? You were wise, right, and loving.

God's will for your husband is wholeness. Jesus never hesitated to heal anybody, so far as the records of His ministry show. There was no stopping to consider if God wanted certain individuals healed or not; Jesus took it for granted that God's will for all persons was health. Without hesitation He re-

stored life to Lazarus, who had been dead and in the tomb four days.

There is no limit to God's power to heal. The only limitation is in human mind. Divine healing is complete. A person who has been divinely healed has a right to expect an even greater degree of physical vigor and health than he has known before, a greater efficiency of mind and body.

So, we are praying for your loved one to be made perfect in every part. If we asked less for him we would fail to live up to the understanding we have received from God. Our prayers are being offered for you, too, that you may not have the dull calmness of resignation but that you may enjoy the strength and the poise natural to one who is confidently working with God to establish His perfection in one of His children.

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My daughter's husband has turned out to be a modern "prodigal son." Formerly he was interested in Sunday school and church work and both he and my daughter participated wholeheartedly in these activities. Since he has left home my daughter seems reluctant to attend church. She feels that she has been disgraced. Sometimes she thinks of placing her membership in another church. I would like your opinion on this matter.—*From a letter received by Silent Unity.*

There is never any situation that cannot be worked out through love, faith, and prayer.

It is the Father's will for His children to be happy, and it is the desire of each of our hearts to find happiness and satisfaction in our life, but in the final analysis each heart must find its own happiness in

ts own way and in its own time. As you and your daughter pray for her husband, let your desire for him be unfoldment, satisfaction, and happiness. You can know that the same indwelling Spirit of love and guidance that is in each of God's children is in her husband, and you can free him in God to seek for and attain that which is for his highest good and which will bring him into a happy and right way of living. As you both place him lovingly in the hands of the Father, you can feel at peace concerning him and can give him your blessing by beholding him as the perfect child of God, knowing that the Christ within him is guiding and directing him into the right paths of expression.

If it is right for your daughter and her husband to be together, this will come about in the right way and at the right time. But it is necessary for her to find peace and poise within herself now so that she may relax and let go of her problem and let God work in and through her to establish her in harmony and happiness. There is no reason for her to feel "disgraced" by the actions of her husband. She is only responsible for her own acts and deeds, and by their loyal support and steadfast friendship her friends have shown her that their love and friendship for her are in no degree lessened by the actions of her husband.

Your daughter should feel perfectly free to make any outer change that she feels would help her in adjusting her life to present conditions. By turning to God at this time for help she has an even better chance than many people to work out her affairs in a harmonious way.

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2

Bakersfield—Della Shutts, 320 Brower bldg

Berkeley—Susanna Scott, 2401 Dwight

Beverly Hills—Ruth Rae, 107 N Robert-

Burbank—Harriett Sunday, 152 E Palm

Canoga Park—Nannie Highnote, 22133 School Craft

Compton—May Butterworth, 115 N Chester

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South

Hayward—Anita Williamson, 638 First St

Hollywood—Rose Schneider, 1162 N St Andrews

Hermosa—May Butterworth, 77 17th

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 E Union; Alfred Williams, 815 S Hill; Dollee Phillips, 2215 7th Ave.

La Crescenta—Dollee Phillips, 4004 La Crescenta

Monrovia—Irene Malloy, Monrovia Woman's Club

North Hollywood—Joseph & Mildred Haggerty, 5019½ Lankershim Blvd.; Herbert J. Schneider, 4513 Laurel Grove

Napa—Helen Wade, Churchill manor

Oakland—Alma Morse, 1433 Madison

Pasadena—William Stack, 60 N Mich

Pomona—Max Flickinger, 249 W Monterey

Riverside—Katharine Sweaney, 3614 Ninth

San Diego—Marie Fleming, 1944 30th

Sacramento—Naomi Anderson, Blanche Evans, IOOF hall

San Bernardino—Dr & Mrs H P Nicholls, 763 D St

San Francisco—Ethel Higgins, 2135 Sutter; Robert Hulbert, 140 Geary

Santa Cruz—Alice Hopkins, 151 Garfield

San Leandro—Barbara Lyon, 561 Lafayette

Santa Monica—Sue Sikking, Pacific bldg

Santa Rosa—Helen Wade, 426 Mendocino

South Gate—Edna Drebert, 2653 Santa Ana

Taft—Della Shutts, 631 North

Vallejo—Helen Wade, Vallejo Women's club

Van Nuys—Mary Hider, 14416 Victory

Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fairfield

Hartford—Harriet Gilbert, 926 Main

New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium

Daytona Beach—Mary D. Huck, 128 Broadway

Jacksonville—Rose Emery, 220 E Monroe

Miami—May Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 S Orange

St Petersburg—Louise Beaty, 646 5 ave S

Tampa—Ruby Wagner, Louise Ramey 413 Grand Central

West Palm Beach—Fannye Treaster, 21 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtre N W

HAWAII

Honolulu—Marie Handley, 240 Lewers r

IDAHO

Boise—Christopher Scott, Pinney bld

ILLINOIS

E St Louis—Florence Schaefer, Broad view hotel

Chicago—W I & Anna Hoschouer, 306 Wabash; Nellie McCollum, 64 W Rand dolph; Edith Reynolds, 116 S Michi gan; Janet Beaudry, 410 S Michigan Margaret Halsey (col) 104 E 51; Her rietta Gorden (col) 4307 S Michiga

Decatur—Maud Kellogg, 317 W Decatu

Rockford—Bonnie Brown, Empire bld

Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson

Huntington—Cleo Lee, public library

Indianapolis—Margaret Strahle, Claypo hotel; Frederick Andrews, 8 E Mark

Kokomo—Lydia Simpson, 314 W Wain

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, 42 & Rollins

Sioux City—Elizabeth McClaughry, I surance Exchange Bldg

Waterloo—Irene Duncan, 324½ E Four

KANSAS

Hutchinson—Nona Kerfoot, 316 W 1

Topeka—Harriet Pfouts, Jayhawk ho

Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, 148 S Woodward, Rm 215

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Walfred Tauranen, 72½ N Saginaw

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Rasney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Wyatt, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Unity, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Fannie Baldwin, 138 N 12

Omaha—C N & Hallie Broadhurst, YWCA bldg

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Forest Hills Inn

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Syracuse—Mae Lundahl, 110 Onondaga

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Mary Dunning, Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E. Wissman, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—Dale & Donna Newsum, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, 19½ S. Limestone

Toledo—Wallace Tooke, 1623 Broadway

Warren—Everett St John, 2d Natl Bank bldg

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, Hotel Chisca
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, Gardner hotel
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
London—Unity, 432 Clarence
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queen
Winnipeg—Edna Bowyer, Russell Kemp Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, Stanhope Terrace, Bayswater Rd London, W 2
High Wycombe—Dora Johnson, Longcroft, Studley Green
Easington Village—Thomas W Merrington 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, Waterloo Pl, Co. Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into a understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

Mysteries of John

By Charles Fillmore

Mysteries of John is Charles Fillmore's first book devoted wholly to an interpretation of New Testament truths. In this book it is the Gospel according to John, and the Bible text is printed along with his comments. Thus *Mysteries of John* will appeal to anyone who is seeking an illumined understanding of the Scriptures.

Mr. Fillmore considers the Gospel according to John an inspired account of Jesus' message to mankind: All existence is spiritual, it comes to man as a gift, and the Christ is its fulfillment. Furthermore John shows that the way of eternal life is possible to all men who believe they are spiritual beings and who wish to resurrect their bodies according to the Jesus Christ pattern. Mr. Fillmore writes:

"Every person in his real, true self desires to be just as great and just as good as it is possible for him to be. The open door to the attainment of this objective is to believe in one's divinity and then to raise oneself to its level by following the example of Jesus Christ."

(*Mysteries of John* is priced at $1 a copy.)

Appearing in Other Unity Magazines This Month

"Selling White Space"

Charles Henry Mackintosh tells *Good Business* readers that his first job as a solicitor of display advertising found him selling his prospects on their own merchandise. For example, a jeweler had not advertised because he considered his stock to consist entirely of luxury items, which people would not and should not buy unless they could afford them. But Mr. Mackintosh "sells" the jeweler on an idea for selling silverware, just one item in the store. This idea was one of many that Mr. Mackintosh had for his prospects. "I had nothing to sell them but white space," he writes, "so it seemed to be up to me to add to the offer some gray matter."

"You Can Choose Your Fate"

In her *Daily Word* article "You Can Choose Your Fate" Martha Smock asserts that although thousands succumb to failure and frustration there nevertheless are persons who do surmount obstacles—heredity, environment, lack of education, and physical handicaps. The recipe for "overcoming" and for becoming the master of one's fate is practical Christianity. Mrs. Smock writes: "I can change my thought about myself and the conditions of my life. I can change my consciousness so that outer things do not control me or determine my happiness." "The most important message of Christianity is that we are to . . . be renewed in the spirit of our mind. The most important message of Truth is how we are to do this."

"I Drew a Circle"

"How would *you* like to be treated by *your* daughter-in-law?" This was the question Margaretta Harmon asked herself as she welcomed her mother-in-law into her home. "With loving-kindness of course. This was the answer to my present problem—a reasonable, sensible, common-sense answer." An account of this wise young woman's plan, which was entirely successful, is to be found in *Progress* in the story entitled "I Drew a Circle."

Asking Forgiveness Can Be Easy

In the March 2 issue of *Weekly Unity* Zelia M. Walters relates a discussion between Doctor Houston and a visitor who wishes to know what is meant by closing the door on the past. This visitor is told by the Doctor that before turning completely from the past we must right old wrongs and seek forgiveness. Mrs. Walters gives an example of how easily an old wrong was righted in this story, which is entitled "The Door Closes—and Opens."

Kathy Was Afraid

Other boys and girls of Kathy's age went to school and back alone, and she was ashamed not to; after all she was eight years old. However Mommy, thinking that Kathy was afraid of the traffic on Broadway, insisted Uncle Harry accompany Kathy across the busy thoroughfare each morning and meet her at school in the afternoon. How Kathy was helped by Uncle Harry to handle this fear is told in *Wee Wisdom* by Gardner Hunting in his story "A Happy Thought."

UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	standard only	$1.0
	God a Present Help	de luxe $2; standard	1.0
	God Is the Answer	standard only	1.0
	How I Used Truth	standard only	1.0
	Lessons In Truth	standard only	1.0
	Lessons in Truth	*Russian, Spanish, Dutch*	1.0
	Letters of Myrtle Fillmore	de luxe $2; standard	1.0
	Lovingly in the Hands of the Father	standard only	1.0
	Master Class Lessons	de luxe only	1.0
	New Ways to Solve Old Problems	de luxe $2; standard	1.0
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.2
	Great Physician, The	standard only	1.0
	Mental Equivalent, The	*German* $.10; *Russian*	.1
	Whatsoever Ye Shall Ask	de luxe $2; standard	1.0
For Healing	Christian Healing	de luxe $2; standard	1.0
	Divine Remedies		.5
	Jesus Christ Heals	de luxe $2; standard	1.0
	Truth Ideas of an M. D.	standard only	1.0
	You Can Be Healed	de luxe $2; standard	1.0
For the Home	Meatless Meals	cloth	1.5
	You and Your Child	de luxe $2; standard	1.0
For Prosperity	As You Tithe so You Prosper		.5
	Both Riches and Honor	standard only	1.0
	Prosperity	de luxe $2; standard	1.0
	Prosperity's Ten Commandments	standard only	1.0
	Working with God	standard only	1.0
For Inspiration	Best-Loved Unity Poems	standard only	1.0
	Finding the Christ—*Russian, German, Swedish* $.10; *English*		.2
	Have We Lived Before?	de luxe $2; standard	1.0
	Mightier than Circumstance	standard only	1.0
	Sunlit Way, The	standard only	1.0
	Unity's Fifty Golden Years	paper	1.0
For Devotion	Bible, American Standard Edition		5.0
	Book of Silent Prayer		.5
	Contemplation of Christ, The		.5
	Effectual Prayer	standard only	1.0
	Silence, The		.5
	Unity Song Selections	cloth	1.0
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.0
	Know Thyself	de luxe $2; standard	1.0
	Metaphysical Bible Dictionary		5.0
	Mysteries of Genesis	de luxe $2; standard	1.0
	Mysteries of John	standard only	1.0
	Talks on Truth	standard only	1.0
	Teach Us to Pray	de luxe $2; standard	1.0
	Twelve Powers of Man, The	standard	1.0
	What Are You?	de luxe $2; standard	1.0

Greeting Booklets

Are You Getting All You Want from Life?	.10	He Passed This Way	.
Be at Peace	.10	Holy Bread	.
Breath of Immortality	.10	Land Is Bright, The	.
Challenge of the Dawn, The	.10	Life Is Consciousness	.
Christmas Spirit, The	.10	Mental Equivalent, The	.
Daily Resurrection	.10	Prayer of Prayers	.
First Things First	.10	Protecting Presence, The	.
Gifts for the Christ	.10	Recipes for Living	.
Great Helper, The *French, English*	.10	Song of Life, The	.
God Is Blessing You Now	.10	Way of Faith, The	.
		Where Blessings Begin	.
		White as Cotton	.

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1
	Jet and the New Country	1

NEWS *from* UNITY

In his article entitled "Why Call It 'Race' Prejudice?" Ernest C. Wilson expresses the belief that to give a problem a new name does not solve the problem although it sometimes helps. "When we speak of the 'race problem' we are giving an erroneous name to a problem that might better be described as one of human relationships. . . . All of the races that have built civilization have been mixed, so that America is only a mammoth demonstration of experiments which have been going on since the beginning of the world." Mr. Wilson presents interesting facts about this subject in the April issue of Unity.

The Golden Key *Now Available in Spanish*

Spanish-speaking Unity friends may now have the wisdom and guidance to be found in Emmet Fox's message *The Golden Key.* Mr. Fox says, *"The Golden Key* has been the means of helping a very large number of people, all over the world, to solve all kinds of problems and overcome all sorts of handicaps." He maintains that scientific prayer is the golden key to harmony and happiness and avers that it will enable anyone to get out of any difficulty.

If you know of some Spanish-speaking person who you believe would be interested in a simple and effective Truth message in his own language, you are invited to send for the pamphlet *The Golden Key.* (Be sure to state that you desire the Spanish edition.)

A number of other Unity publications are available in Spanish. You may have a list of them if you wish; just ask for the Spanish order form.

The Work of Silent-70

From the superintendent of a home for boys comes this appreciative letter regarding *Daily Word* subscriptions sent to this institution by Unity's Silent-70 department:

"Thank you very much for

entering the ten subscriptions for *Daily Word*. It is read by the person in charge of each cottage to the boys living in that cottage. In this way *Daily Word* reaches 167 boys each morning."

Through the work of Silent-70, Unity's free-literature department, Unity is able to supply its publications without charge to prisons, homes for the aged, orphanages, hospitals, libraries, and other institutions. The Silent-70 ministry is supported entirely by love offerings from those who wish to spread the Truth message.

We look to Jesus as the great teacher of Truth. His words were Truth. He received them from the source of all Truth.—*Richard Lynch; Know Thyself.*

Book by Clara Beranger

Clara Beranger, author of many articles for Unity publications has had a book published entitled *You Can Be Happy*. Some of its contents appeared in *Unity* magazine in 1945. *You Can Be Happy* is priced at $2. Copies may be obtained at most bookstores throughout the country, or by writing direct to the publisher, Samuel Curl, Inc., 123 East 18th Street, New York 3, New York.

Wee Wisdom *Brings Priceless Intervals*

A mother in California writes in praise of *Wee Wisdom* as follows: "When our children nine and eleven years of age return from school at noon I read to them from *Wee Wisdom* while

they eat their lunch. This cus tom brings many priceless in tervals, for when the time i used in this way many child ish arguments are eliminated The children return to schoo in a happy state of mind."

Minister Terms Unity Literature "Spiritual Treasure"

From a minister in Maine comes this appreciative comment: "As a minister I want to tell you that the practical demonstrations of your religious teachings in my mother's life has been an inspiration to me. I use your publications in my ministry to the sick. On my parish calls, when I see 'Unity' in a home, I am happy, for I know that I am with people who possess a spiritual treasure."

British Aviator Shared Weekly Unity *in Singapore*

A British aviator, informing Unity headquarters of his return to England and to civilian life, writes:

"For the past year I have been serving with the British air command in Singapore. During this time reading *Weekly Unity* has been a great source of strength, strength which I know has been drawn upon by all those who have read each magazine.

Be at Peace *New Greeting Booklet*

After several years of a leisurely life as the wife of a highly paid hotel executive, Mrs. Hosmer was suddenly confronted with the bewildering news that her husband was seriously ill. His illness continued for many months and brought with it

the family's removal from their hotel suite to a modest apartment. With loss of the husband's income too began the problem of living expenses. This is the background of the story *Be at Peace,* the new greeting booklet just off the press in time for Easter distribution.

The remainder of the booklet is devoted to relating how a new way of life began for this family. Mrs. Hosmer's sister came for a visit and instructed her in the Truth principles. By the time the husband was able to resume his place as the breadwinner of the family each member had decided he had no desire or intention to return to the former way of life.

Unity Training School Begins April 21

The 1947 season of the Unity Training School begins April 21 with the opening of the first of five terms. It will continue through October 10, the closing date of the last term.

Unity Training School, located at beautiful Unity Farm

has as its purpose the training of persons who wish to become Unity ministers and teachers. Also many persons come for their own spiritual unfoldment.

Beginning with the 1947 season, courses are to be offered for beginners and second-year students during the first and second terms. Courses for third- and fourth-year students will be given during the third and fourth terms. Second- and third-year students will be accommodated in the fifth term.

A partial list of teachers who will be on the staff is as follows: Mr. and Mrs. Charles Fillmore, Clara May Rowland, Francis J. Gable, Ida M. Palmer, Harriet Pfouts, Richard Lynch, L. E. Meyer, Elsie Shaw, Rose Emery, Elizabeth Sand Turner, Georgiana Tree West, W. I. Hoschouer, and Ernest C. Wilson.

For further information regarding the courses and living quarters, write to G. LeRoy Dale, Registrar, Unity Training School, Lee's Summit, Mo.

Reads Progress *Several Times*

A friend in California writes: "The latest number of *Progress* seems to be full of extra-fine thoughts. It will bear several readings. I love the pictures. I especially enjoy "Unfinished Business" and "Toward Happier Living." In fact I start right at the front and go through my magazine when I receive it. Later I read here and there. I believe in prayer and thank you for the beautiful prayers in *Progress.*"

The absolute Truth is, there is no lack anywhere, but an overflowing abundance of every kind of good which man can possibly desire or conceive of . . . Speak the Truth. It is the spoken Truth that makes manifest.—*H. Emilie Cady How I Used Truth.*

Good Business ANNOUNCES A SERIES OF SEVEN ARTICLES

"The Unfailing Way"

BY H. LEE JONES

'his series of articles is of especial value to readers who are ither seeking their true place in the world or who desire reater success in their present position.

"Are you looking for the way out? Look for the way IN," dvises Mr. Jones, who continues: "Within yourself is the way. t is the unfailing way (the way of faith in what you do not ee). Only the Christ within you can reveal His perfect purpose or you."

With masterful assurance Mr. Jones gives practical guidance or finding a specific and satisfying life purpose that will offer ne kind of activity most enjoyable to us and keep us ever on ne path of fulfillment. Some of the subjects he discusses are The Most Significant Discovery," "Reaching for Riches," "Dis-ributors by Divine Appointment," and "The Richest Legacy."

"The Unfailing Way" begins in the April issue of GOOD USINESS. By ordering a year's subscription now you may ave this entire series of articles by Mr. Jones and all the other orth-while features, articles, and stories that appear regularly n GOOD BUSINESS during the year.

The subscription rate of GOOD BUSINESS is $1 a year.

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nity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Be Faithful to Your Faith

Are there times when you feel that your faith is not sufficien because you do not seem to be demonstrating the good you desire in your life? Perhaps you are even tempted to lay aside your faith and rely wholly on material ways and means. Such a time is the time to be faithful to your faith, to be steadfast for "according to your faith be it done unto you."

If you find yourself wavering in your faith in your good, the Prosperity Bank drill will be helpful to you. The Prosperity Bank drill includes a daily meditation on the abundance God is willing to bestow upon His children. This plan has helped thousands remain faithful to their faith, thus bringing about desired demonstrations of God's supply in their life. You may have a Prosperity Bank upon request; send for one and let it keep you faithful to your faith. (Use the coupon below to order your Bank.)

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone numbers, if cities are so divided. U-3-

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BAKER LIBRARY
CHRIST MEMORIAL UNITY CHURCH

Easter Greetings That Your Friends Will Cherish

Remember your friends at Easter; send them a courageous Truth message that they will cherish beyond the Easter season. Send them Unity greeting booklets, which contain delightful articles, poems, or stories filled with Truth ideas that can be appropriated into the life of anyone.

New Greeting Booklet for Easter

BE AT PEACE

BY ETHEL M. HOSMER

This new greeting booklet is a true-experience story by a hotel manager's wife who was used to luxury and leisure and who suddenly found herself the bread-winner for herself, her invalid husband, and two sons. Because of a wonderful revelation of Truth, she makes the necessary adjustments with courage and wisdom, and a happy solution comes in answer to her faith.

OTHER GREETING BOOKLETS

Breath of Immortality, Daily Resurrections, He Passed This Way, The Land Is Bright, Song of Life, First Things First, God Is Blessing You Now, The Protecting Presence, Recipes for Living, Life Is Consciousness, Are You Getting All You Want from Life?

Unity greeting booklets are artistic, colorful, printed on fine paper. They are 3¾ by 5⅞ inches in size, and with them come attractive mailing envelopes requiring only one cent postage. (Booklets are sent to you for remailing; we do not address them individually to your friends.)

Price of the booklets, 10 cents each; 12 assorted (your selection or ours) for $1.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Good-by and God Bless You

Jessie Wilmore Murton

Good-by and God bless you!
Wherever you go
His care be around you,
His love's bright warm glow
Shine down on your pathway
To gladden each day
And keep you and guide you
For now and alway.

Good-by and God bless you!
Though we two must part,
Swift are the mind's pinions
And dauntless the heart;
And though miles between us
May hide you from view,
My thoughts shall go winging
Through distance to you.